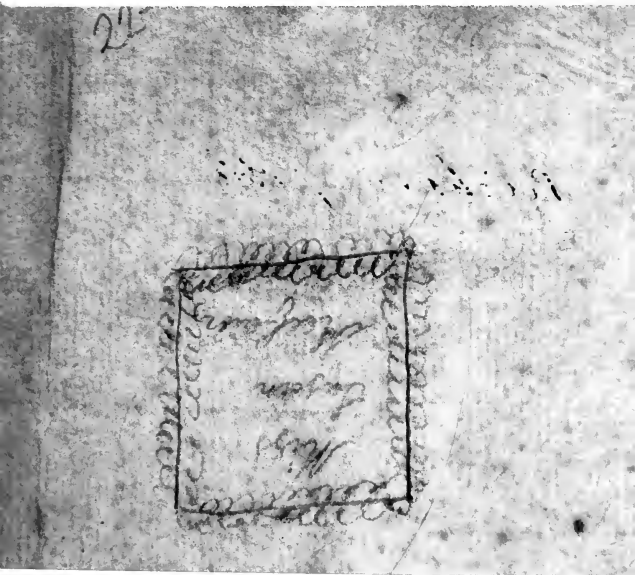


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1818

A
S H O R T
INTRODUCTION
TO
English
G R A M M A R.
WITH
Critical Notes.

BY THE
Right Rev. ROBERT LOWTH, D. D.
Lord Bishop of Oxford.

“ Nam ipsum Latine loqui, est illud quidem in magna laude ponendum ; sed non tam sua sponte, quam quod est a plerisque neglectum. Non enim tam præclarum est scire Latine, quam turpe nescire ; neque tam id mihi oratoris boni, quam civis Romani, proprium videtur.”

CICERO.

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THE

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THE P R E F A C E.

THE English language hath been much cultivated during the last two hundred years. It hath been considerably polished and refined; its bounds have been greatly enlarged; its energy, variety, richness and elegance, have been abundantly proved, by numberless trials, in verse and in prose, upon all subjects, and in every kind of style: but, whatever other improvements it may have received, it hath made no advances in grammatical accuracy. Hooker is one of the earliest writers, of considerable note, within the period above mentioned: Let his writings be compared with the best of those of more modern date; and, I believe, it will be found, that, in correctness, propriety and purity of English style, he hath hardly been surpassed, or even equalled, by any of his successors.

It is now about fifty years, since Dr. Swift made a public remonstrance, addressed to the Earl of Oxford, then Lord Treasurer, concerning the imperfect state of our language; alledging in particular, “that in many
“ instances it offended against every part of grammar.”

Swift

Swift must be allowed to have been a good judge of this matter; to which he was himself very attentive, both in his own writings, and in his remarks upon those of his friends: He is one of the most correct, and perhaps the best, of our prose writers. Indeed the justness of this complaint, as far as I can find, hath never yet been questioned; and yet no effectual method hath hitherto been taken to redress the grievance which was the object of it.

But let us consider, how, and in what extent, we are to understand this charge brought against the English language: for the author seems not to have explained himself with sufficient clearness and precision on this head. Does it mean that the English language, as it is spoken by the politest part of the nation, and as it stands in the writings of the most approved authors, often offends against every part of grammar? Thus far, I am afraid, the charge is true. Or does it further imply, that our language is in its nature irregular and capricious; not hitherto subject, nor easily reducible, to a system of rules? In this respect, I am persuaded, the charge is wholly without foundation.

The English language is perhaps of all the present European languages by much the most simple in its form and construction. Of all the ancient languages extant that is the most simple, which is undoubtedly the most ancient; but even that language itself does not equal the English in simplicity.

The words of the English language are perhaps subject to fewer variations from their original form, than those of any other. Its substantives have but one variation of case; nor have they any distinction of gender, beside that which nature hath made. Its adjectives admit of no change at all, except that which expresses the degrees of comparison. All the possible variations of the original form of the verb are not above six or seven; whereas in many languages they amount to some hundreds, and almost the whole business of modes, times, and voices, is managed with great ease by the assistance of eight or nine commodious little verbs, called from their use auxiliaries. The construction of this language is so easy and obvious, that our grammarians have thought it hardly worth while to give us any thing like a regular and systematical syntax. The English Grammar which hath been last presented to the public, and by the person best qualified to have given us a perfect one, comprises the whole Syntax in ten lines: For this reason; "because our language has so little inflexion, " that its construction neither requires nor admits many rules." In truth, the easier any subject is in its own nature, the harder is it to make it more easy by explanation; and nothing is more unnecessary, and at the same commonly more difficult, than to monstrate in form of a proposition almost self-evident.

It doth not then proceed from any peculiar irregularity or difficulty of our language, that the general practice both of speaking and writing it is chargeable with inaccuracy. It is not the language, but the practice:

that is in fault. The truth is, grammar is very much neglected among us: and it is not the difficulty of the language, but on the contrary the simplicity and facility of it, that occasions this neglect. Were the language less easy and simple, we should find ourselves under a necessity of studying it with more care and attention. But as it is, we take it for granted, that we have a competent knowledge and skill, and are able to acquit ourselves properly, in our own native tongue; a faculty, solely acquired by use, conducted by habit, and tried by the ear, carries us on without reflection; we meet with no rubs or difficulties in our way, or we do not perceive them; we find ourselves able to go on without rules, and we do not so much as suspect, that we stand in need of them.

A grammatical study of our own language makes no part of the ordinary method of instruction, which we pass through in our childhood; and it is very seldom we apply ourselves to it afterward. Yet the want of it will not be effectually supplied by any other advantages whatsoever. Much practice in the polite world, and a general acquaintance with the best authors, are good helps; but alone will hardly be sufficient: We have writers, who have enjoyed these advantages in their full extent, and yet cannot be recommended as models of an accurate style. Much less then will, what is commonly called learning, serve the purpose; that is, a critical knowledge of ancient languages, and much reading of ancient authors: The greatest critic and most able grammarian of the last age, when he came to apply his learning and criticism

criticism to an English author, was frequently at a loss in matters of ordinary use and common construction in his own *vernacular idiom*.

But perhaps the notes subjoined to the following pages will furnish a more convincing argument, than any thing that can be said here, both of the truth of the charge of inaccuracy brought against our language, as it subsists in practice; and of the necessity of investigating the principles of it, and studying it grammatically, if we would attain to a due degree of skill in it. It is with reason expected of every person of a liberal education, and it is indispensably required of every one who undertakes to inform or entertain the public, that he should be able to express himself with propriety and accuracy. It will evidently appear from these notes, that our best authors have committed gross mistakes, for want of a due knowledge of English grammar, or at least of a proper attention to the rules of it. The examples there given are such as occurred in reading, without any very curious or methodical examination: and they might easily have been much increased in number by any one, who had leisure or phlegm enough to go through a regular course of reading with this particular view. However, I believe, they may be sufficient to answer the purpose intended; to evince the necessity of the study of grammar in our own language; and to admonish those, who set up for authors among us, that they would do well to consider this part of learning as an object not altogether beneath their regard.

The principal design of a grammar of any language is to teach us to express ourselves with propriety in that language; and to enable us to judge of every phrase and form of construction, whether it be right or not. The plain way of doing this is, to lay down rules, and to illustrate them by examples. But, besides shewing what is right, the matter may be further explained by pointing out what is wrong. I will not take upon me to say, whether we have any Grammar that sufficiently instructs us by rule and example; but I am sure we have none, that in the manner here attempted, teaches us what is right, by shewing what is wrong; though this perhaps may prove the more useful and effectual method of instruction.

Beside this principal design of Grammar in our own language, there is a secondary use, to which it may be applied; and which, I think, is not attended to as it deserves: the facilitating of the acquisition of other languages, whether ancient or modern. A good foundation in the general principles of grammar, is in the first place necessary for all those who are initiated in a learned education; and for all others likewise, who shall have occasion to furnish themselves with the knowledge of modern languages. Universal Grammar cannot be taught abstractedly, it must be done with reference to some language already known; in which the terms are to be explained, and the rules exemplified. The learner is supposed to be unacquainted with all, but his native tongue; and in what other, consistent with reason and common sense, can you go about to explain it
to.

to him? When he has a competent knowledge of the main principles of grammar in general, exemplified in his own language; he then will apply himself with great advantage to the study of any other. To enter at once upon the science of grammar, and the study of a foreign language, is to encounter two difficulties together, each of which would be much lessened by being taken separately, and in its proper order. For these plain reasons, a competent grammatical knowledge, is the true foundation, upon which all literature, properly so called, ought to be raised. If this method were adapted in our schools, if children were first taught the common principles of grammar, by some short and clear system of English Grammar, which happily by its simplicity and facility, is perhaps fitter than that of any other language for such a purpose; they would have some notion of what they were going about, when they should enter into the Latin Grammar; and would hardly be engaged so many years as they now are, in that most irksome and difficult part of literature, with so much labour of the memory, and with so little assistance of the understanding.

A design somewhat of this kind, gave occasion to the following little system, intended merely for a private and domestic use. The chief end of it was to explain the general principles of grammar, as clearly and intelligibly as possible. In the definitions, therefore, easiness and perspicuity, have been sometimes preferred to logical exactness. The common divisions have been complied with, as far as reason and truth would

would permit. The known and received terms have been retained; except in one or two instances, where others offered themselves, which seemed much more significant. All disquisitions which appeared to have more of subtilty, than of usefulness in them, have been avoided. In a word, it was calculated for the use of the learner, even of the lowest class. Those, who would enter more deeply into this subject, will find it fully and accurately handled, with the greatest accuteness of investigation, perspicuity of explication, and elegance of method, in a treatise entitled HERMES, by JAMES HARRIS, Esq. the most beautiful and perfect example of analysis, that has been exhibited since the days of *Aristotle*.

The author is greatly obliged to several learned gentlemen, who have favored him with their remarks upon the first edition; which was indeed principally designed to procure their assistance, and to try the judgment of the public. He hath endeavored to weigh their observations, without prejudice or partiality; and to make the best use of the lights which they have afforded him. He hath been enabled to correct several mistakes, and encouraged carefully to revise the whole, and to give it all the improvement which his present materials can furnish. He hopes for the continuance of their favor, as he is sensible there will still be abundant occasion for it. A system of this kind, arising from the collection and arrangement of a multitude of minute particulars, which often elude the most careful search, and sometimes escape observation, when they are most obvious, must

must always stand in need of improvement. It is indeed the necessary condition of every work of human art or science, small as well as great, to advance towards perfection by slow degrees; by an approximation, which, though it still may carry it forward, yet will certainly never bring it to the point to which it tends.

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tends.

A
S H O R T
I N T R O D U C T I O N
T O
English Grammar.

GRAMMAR.

GRAMMAR is the art of rightly expressing our thoughts by words.

Grammar in general, or universal grammar, explains the principles, which are common to all languages.

The grammar of any particular language, as the English Grammar, applies those common principles to that particular language, according to the established usage or custom of it.

Grammar treats of sentences; and of the several parts of which they are compounded.

Sentences consist of words; words, of one or more syllables; syllables, of one or more letters.

B

So

So that letters, syllables, words, and sentences, make up the whole subject of grammar.

LETTERS.

A Letter is the first principal, or least part, of a word.

An articulate sound is the sound of the human voice, formed by the organs of speech.

A vowel is a simple articulate sound, formed by the impulse of the voice, and by the opening only of the mouth in a particular manner.

A consonant cannot be perfectly sounded by itself; but joined with a vowel forms a compound articulate sound, by a particular motion or contact of parts of the mouth.

A diphthong, or compound vowel, is the union of two or more vowels pronounced by a single impulse of the voice.

In English there are twenty-six letters:

A, a; B, b; C, c; D, d; E, e; F, f; G, g; H, h; I, i; J, j; K, k; L, l; M, m; N, n; O, o; P, p; Q, q; R, r; S, s; T, t; U, u; V, v; W, w; X, x; Y, y; Z, z.

Jj, and *Vv*, are consonants; the former having the sound of the soft *g*, and the latter that of a coarser *f*; they are therefore entirely different from the vowels *i* and *u*, and distinct letters of themselves; they ought also to be distinguished from them, each by a peculiar name; the former may be called *ja*, and the latter *vee*. The

The names then of the twenty-six letters will be as follows: *a, bee, cee, dee, e, eff, gee, aitch, i, ja, ka, el, em, en, o, pee, cue, ar, efs, tee, u, vee, double u, eu, ex, y, zad.*

Six of the letters are vowels, and may be founded by themselves; *a, e, i, o, u, y.*

E is generally silent at the end of a word; but it has its effect in lengthening the preceding vowel, as *bid, bide*: and sometimes likewise in the middle of a word; as, *ungrateful retirement*. Sometimes it has no other effect, than that of softening a preceding *g*; as, *lodge, judge, judgment*; for which purpose it is quite necessary in these and the like words.

Y is in sound wholly the same with *i*; and is written instead of it at the end of words; or before *i*, as *flying, denying*; it is retained likewise in some words derived from the Greek; and it is always a vowel [1].

W is either a vowel or a diphthong: its proper sound is the same as the Italian *u*, the French *ou*, or the English *oo*: after *o* it is sometimes not founded at all; sometimes like a single *u*.

The

[1] The same sound which we express by the initial *y*, our Saxon ancestors in many instances expressed by the vowel *e*; as *cowen, your*: and by the vowel *i*; as *iw, yew; iong, young*. In the word *yew*, the initial *y* has precisely the same sound with *i* in the words *view, lieu, adieu*: the *i* is acknowledged to be a vowel in these latter; how then can the *y* which has the very same sound, possibly be a consonant in the former? Its initial sound is generally like that of *i* in *shire*, or *ee* nearly; it is formed by the opening of the mouth, without any motion or contact of the parts; in a word, it has every property of a vowel, and not one of a consonant.

The rest of the letters are consonants ; which cannot be founded alone : some not at all, and these are called Mutes ; *b, c, d, g, k, p, q, t* : others very imperfectly, making a kind of obscure sound, and these are called Semi-vowels, or Half-vowels, *l, m, n, r, f, s* ; the first four of which are also distinguished by the name of Liquids.

The mutes and the semi-vowels are distinguished by their names in the alphabet ; those of the former all beginning with a consonant, *bee, cee, &c.* those of the latter all beginning with a vowel, *ef, el, &c.*

X is a double consonant, compounded of *c*, or *k*, and *s*.

Z seems not to be a double consonant in English, as it is commonly supposed ; it has the same relation to *s*, as *v* has to *f*, being a thicker and coarser expression of it.

H is only an aspiration or breathing ; and sometimes at the beginning of a word is not founded at all ; as, *an hour, an honest man.*

C is pronounced like *k*, before *a, o, u* ; and soft, like *s*, before *e, i, y* : in like manner *g* is pronounced always hard before *a, o, u* ; sometimes hard and sometimes soft before *i*, and *y*, and for the most part soft before *e*.

The English alphabet, like most others, is both deficient and redundant ; in some cases the same letters expressing different sounds, and different letters expressing the same sounds.

SYLLABLES.

SYLLABLES.

A Syllable is a sound either simple or compounded, pronounced by a single impulse of the voice, and constituting a word or part of a word.

Spelling is the art of reading by naming the letters singly, and rightly dividing words into their syllables. Or, in writing, it is the expressing of a word by its proper letters.

In spelling, a syllable in the beginning or middle of a word ends in a vowel, unless it be followed by *x*, or by two or more consonants; these are for the most part to be separated; and at least one of them always belongs to the preceding syllable, when the vowel of that syllable is pronounced short. Particles, in composition, though followed by a vowel, generally remain undivided in spelling. A mute generally unites with a liquid following; and a liquid or a mute, generally separates from a mute following: *le* and *re* are never separated from a preceding mute. Examples: *ma-ni-fest*, *ex-e-crable*, *un-e-qual*, *mis-ap-ply*, *dis-tin-guish*, *cor-re-spon-ding*.

But the best and easiest rule, for dividing the syllables in spelling, is to divide them as they are naturally divided in a right pronunciation; without regard to the derivation of words, or the possible combination of consonants at the beginning of a syllable.

WORDS.

WORDS are articulate sounds, used by common consent, as signs of ideas or notions.

There are in English, nine sorts of words, or, as they are commonly called, Parts of Speech.

1. The **ARTICLE**; prefixed to substantives, when they are common names of things, to point them out, and to shew, how far their signification extends.

2. The **SUBSTANTIVE**, or **NOUN**; being the name of any thing conceived to subsist, or of which we have any notion.

3. The **PRONOUN**; standing instead of the noun.

4. The **ADJECTIVE**; added to the noun to express the quality of it.

5. The **VERB** or Word, by way of eminence; signifying to be, to do, or to suffer.

6. The **ADVERB**; added to verbs, and also to adjectives and other adverbs, to express some circumstance belonging to them.

7. The **PREPOSITION**; put before nouns and pronouns chiefly, to connect them with other words, and to shew their relation to those words.

8. The **CONJUNCTION**; connecting sentences together.

9. The **INTERJECTION**; thrown in to express the affection of the speaker, though unnecessary with respect to the construction of the sentence.

EXAMPLE.

EXAMPLE.

1 2 7 2 5 1 2 4
 The power of speech is a faculty peculiar
 7 2 8 5 5 7 3 7 3
 to man, and was bestowed on him by his
 4 2 7 1 4 8 6
 beneficent Creator for the greatest and most
 4 2 8 9 6 6 5 3
 excellent uses; but alas! how often do we
 5 3 7 1 4 7 2
 pervert it to the worst of purposes?

In the foregoing sentence, the words *the, a,* are articles; *power, speech, faculty, man, creator, uses, purposes,* are substantives; *him, his, we, it,* are pronouns; *peculiar, beneficent, greatest, excellent, worst,* are adjectives; *is, was, bestowed, do, pervert,* are verbs; *most, how, often,* are adverbs; *of, to, on, by, for,* are prepositions; *and, but,* are conjunctions; and *alas,* is an interjection.

The substantives, *power, speech, faculty,* and the rest, are general or common names of things; whereof there are many sorts belonging to the same kind, or many individuals belonging to the same sort; as there are many sorts of power, many sorts of speech, many sorts of faculty, many individuals of that sort of animal called man; and so on. These general or common names are here applied in a more or less extensive signification, according

according as they are used without either, or with the one, or with the other : of the two articles *a* and *the*. The words *speech*, *man*, being accompanied with no article, are taken in their largest extent, and signify all of the kind or sort ; all sorts of speech, and all men. The word *faculty*, with the article *a* before it, is used in a more confined signification, for some one out of many of that kind : for it is here implied, that there are other faculties peculiar to man, besides speech. The words *power*, *creator*, *uses*, *purposes*, with the article *the* before them, (for *his* creator is the same, as *the* creator of *him*,) are used in the most confined signification, for the things here mentioned and ascertained ; *the power* is not any one indeterminate power out of many sorts, but that particular sort of power here specified ; namely, the power of speech : *the creator* is the one great creator of man and of all things ; *the uses* and *the purposes*, are particular uses and purposes ; the former are explained to be those in particular, that are the greatest and most excellent ; such, for instance, as the glory of God, and the common benefit of mankind ; the latter to be the worst ; as lying, flandering, blaspheming, and the like.

The pronouns *him*, *his*, *we*, *it*, stand instead of some of the nouns, or substantives going before them ; as, *him* supplies the place of *man* ; *his*, of *man's* ; *we*, of *men*, (implied in the general name of *man*, including all men, of which number is

the

the speaker;) *it* of *the power*, before mentioned. If, instead of these pronouns, the nouns for which they stand had been used, the sense would have been the same but the frequent repetition of the same words would have been disagreeable and tedious; as, the power of speech, peculiar to *man*, bestowed on *man*, by *man's* creator, &c.

The adjectives *peculiar*, *beneficent*, *greatest*, *excellent*, *worst*, are added to their several substantives, to denote the character and quality of each.

The verbs *is*, *was*, *bestowed*, *do*, *pervert*, signify severally, being, suffering and doing. By the first it is implied, that there is such a thing as the power of speech, and it is affirmed to be of such a kind; namely, a faculty peculiar to man: by the second, it is said to have been acted upon, or to have suffered, or to have had something done to it; namely, to have been bestowed on man; by the last, we are said to act upon it, or to do something to it; namely, to pervert it.

The adverbs *most*, *often*, are added to the adjective *excellent*, and to the verb *pervert*, to shew the circumstance belonging to them; namely, that of the highest degree to the former, and that of frequency to the latter, concerning the degree of which frequency, also a question is made, by the adverb *how* added to the adverb *often*.

The prepositions *of*, *to*, *on*, *by*, *for*, placed before the substantives and pronouns, *speech*,
man,

man, him, &c. connect them with other words, substantives, adjectives and verbs, as *power, peculiar, bestowed, &c.* and shew the relation which they have to those words; as the relation of subject, object, agent, end, *for* denoting the end, *by* the agent, *on* the object; *to* and *of* denote possession, or the belonging of one thing to another.

The conjunctions, *and*, and *but*, connect the three parts of the sentence together; the first more closely, both with regard to the sentence and the sense; the second connecting the parts of the sentence, though less strictly, and at the same time expressing an opposition in the sense.

The interjection, *alas!* expresses the concern and regret of the speaker; and though thrown in with propriety, yet might have been omitted, without injuring the construction of the sentence, or destroying the sense.

ARTICLE.

THE ARTICLE is a word prefixed to substantives, to point them out, and to shew how far their signification extends.

In English there are but two articles, *a*, and *the*: *a* becomes *an* before a vowel, *y* and *w* [2] excepted;

[2] The pronunciation of *y* or *w*, as a part of a diphthong at the beginning of a word, requires such an effort in the conformation of the parts of the mouth, as does not easily admit of the article

excepted; and before a silent *b* preceding a vowel.

A is used in a vague sense to point out one single thing of the kind, in other respects indeterminate: *the* determines what particular thing is meant.

A substantive without any article to limit it, is taken in its widest sense: thus *man* means all mankind; as,

“The proper study of mankind is man.”

Pope.

Where *mankind* and *man* may change places, without making any alteration in the sense. *A man* means some one or other of that kind, indefinitely; *the man* means, definitively, that particular man who is spoken of: the former therefore is called the Indefinite, the latter the Definite article [3.]

Example:

an before them. In other cases the article *an* in a manner coalesces with the vowel which it precedes; in this, the effort of pronunciation separates the article, and prevents the disagreeable consequence of a sensible hiatus.

[3] “And I persecuted this way unto *the* death.” Acts xxii. 4. The apostle does not mean any particular sort of death, but death in general: the definite article therefore is improperly used. It ought to be *unto death*, without any article, agreeably to the original. See also 2 Chron. xxxii. 24.

“When He, the Spirit of truth is come, he will guide you into *all truth*,” John xvi. 13. That is, according to this translation, into all truth whatsoever, into truth of all kinds: very different from the meaning of the Evangelist, and from the original, into *all truth*; that is, into all evangelical truth.

“Truly, this was *the* Son of God,” Mat. xxvii. 54. and Mark xv. 39. This translation supposes that the Roman centurion had a proper and adequate notion of the character of Jesus, as the Son of God in a peculiar and incommunicable sense: Whereas, it is probable

Example: "*man* was made for society, and ought to extend his good will to all *men*; but *a man* will naturally entertain a more particular kindness for *the men*, with whom he has the most frequent intercourse; and enter into a still closer union with *the man*, whose temper and disposition suit best with his own."

It is of the nature of both the articles to determine or limit the thing spoken of: *a* determines it to be one single thing of the kind, leaving

probable both from the circumstances of the history, and from the expression of the original, (*a* Son of God, or of *a* God, not *the* Son) that he only meant to acknowledge him to be an extraordinary person, and more than a mere man; according to his own notion of Sons of Gods, in the Pagan theology. This is also more agreeable to St. Luke's account of the same confession of the centurion. "Certainly this was a righteous man;" not the Just One. The same may be observed of Nebuchadnezzar's words, Dan. iii. 25.—"And the form of the fourth is like *the* son of God;" it ought to be expressed by the indefinite article; like *a* Son of God, as Theodotian very properly renders it: that is, like an angel; according to Nebuchadnezzar's own account of it in the 28th verse: "Blessed be God, who hath sent his *angel*, and delivered his servants." See also Luke xix. 9.

"Who breaks a butterfly upon *a* wheel?" POPE.
It ought to be, *the* wheel; used as an instrument for the particular purpose of torturing criminals: as Shakespear,

"Let them pull all about mine ears; present me
Death on *the* wheel, or at wild horses heels."

"God Almighty hath given reason to *a* man to be a light unto him." Hobbes, Elements of Law, Part I. chap. v. 12. It should rather be, to man in general.

These remarks may serve to shew the great importance of the proper use of the article, the near affinity there is between the Greek article and the English definite article, and the excellence of the English language in this respect, which by means of its two articles does most precisely determine the extent of signification of common names; whereas the Greek has only one article, and it has puzzled all the grammarians to reduce the use of that, to any clear and certain rules.

leaving it still uncertain which; *the* determines which it is, or, of many, which they are. The first therefore can only be joined to substantives in the singular number [4]; the last may also be joined to plurals.

There is a remarkable exception to this rule, in the use of the adjectives *few* and *many*, (the latter chiefly with the word *great* before it,) which, though joined with plural substantives, yet admit of the singular article *a*; as *a few men, a great many men*:

“Told of *a many thousand* warlike French;”—

“A care-craz’d mother of *a many children*.”

Shakespear.

The reason of it is manifest from the effect, which the article has in these phrases; it means a small or great number collectively taken, and therefore gives the idea of a whole, that is, of unity. [5] Thus likewise *a hundred, a thousand,*

C

is

[4] A good character should not be rested in as an end, but employed as *a means* of doing still further good.” Atter. Sermon. II. 3. Ought it not to be *a mean*? “I have read an author of this taste, that compares a ragged coin to *a tattered colours*.”— Addison, Dial. I. on medals.

[5] Thus the word *many* is taken collectively as a substantive.

“O thou fond *many*! with what loud applause
Did’st thou beat Heav’n with blessing Bolingbroke,
Before he was what thou would’st have him be?”

Shakespeare, 2 Hen. IV.

But it will be hard to reconcile to any grammatical propriety the following phrase: *Many one* there be, that say of my soul, There is no help for him in his God.”

Psal. iii. 2.

“*How many a message* would he send?”

Swift, verses on his own death.

“He would send *many a message*,” is right: but the question *how* seems to destroy the unity, or collective nature of the idea; and therefore it ought to have been expressed, if the measure would have allowed of it, without the article, in the plural number, “*how many messages*.”

is one whole number, an aggregate of many collectively taken; and therefore still retains the article *a*, though joined as an adjective to a plural substantive; as, *a hundred years*. [6]

“For harbor at *a thousand doors* they knock’d;
Not one of all *the thousand*, but was lock’d.”

Dryden.

The definitive article *the* is sometimes applied to adverbs in the comparative and superlative degree; and its effect is to mark the degree the more strongly, and to define it the more precisely: as, *The more* I examine it, *the better* I like it. I like this *the least* of any.”

SUBSTANTIVE.

A SUBSTANTIVE, or Noun, is the *name* of a thing; of whatever we conceive in any way to *subsist*, or of which we have any notion.

Substantives are of two sorts, proper and common names. Proper names are the names appropriated to individuals; as the names of persons:

[6] “There were slain of them upon *a* three thousand men:” that is, to the number of three thousand. 1 Mac. iv. 15. “About *an* eight days;” that is, a space of eight days. Luke ix. 28. But the expression is obsolete, or at least vulgar; and we may add likewise, improper; for neither of these numbers has been reduced by use and convenience into one collective and compact idea, like *a hundred* and *a thousand*; each of which, like *a dozen* or *a score*, we are accustomed equally to consider on certain occasions as a simple unity.

persons and places, such as *George, London*. Common names stand for kinds, containing many sorts: or for sorts, containing many individuals under them; as, *Animal, Man*. And these common names, whether of kinds or sorts, are applied to express individuals, by the help of articles added to them, as hath been already shewn; and by the help of definitive pronouns, as we shall see hereafter.

Proper names being the names of individuals, and therefore of things already as determinate as they can be made, admit not of articles, or of plurality of number; unless by a figure, or by accident; as, when great conquerors are called *Alexanders*, and some great conqueror, an *Alexander*, or the *Alexander* of his age; when a common name is understood, as *the Thames*, that is, *the river Thames*; *the George*, that is the *sign* of *St. George*; or when it happens, that there are many persons of the same name, as *the two Scipios*.

Whatever is spoken of, is represented as one, or more, in number; these two manners of representation in respect of number, are called the singular, and the plural number.

In English, the substantive singular is made plural, for the most part, by adding to it *s*; or *es*, where it is necessary for the pronunciation: as *king, kings*; *fox, foxes*; *leaf, leaves*; in which last, and many others, *f* is also changed into *v*, for the sake of an easier pronunciation and more agreeable sound.

Some

Some few plurals end in *en* : as *oxen*, *children*, *brethren*, and *men*, *women*, by changing the *a* of the singular into *e*. [7] This form we have retained from the Teutonic ; as likewise the introduction of the *e* in the former syllable of two of the last instances ; *women*, (for so we pronounce it,) *brethren*, from *woman*, *brother* : [8] something like which, may be noted in some other forms of plurals ; as *mouse*, *mice* ; *louse*, *lice* ; *tooth*, *teeth* ; *foot*, *feet* ; *goose*, *geese*. [9]

The words *sheep*, *deer*, are the same in both numbers.

Some nouns from the nature of the things which they express, are used only in the singular others only in the plural form : as *wheat*, *pitch*, *gold*, *stoth*, *pride*, &c. and *bellows*, *scissars*, *lungs*, *bowels*, &c.

The English language, to express different connections and relations of one thing to another, uses for the most part prepositions. The Greek and Latin among the antients, and some too among the modern languages, as the German, vary the termination or ending of the substantive, to answer the same purpose. These different endings, are
in

[7] And antiently, *eyen*, *soen* *houfen* *bosen* ; so likewise antiently *swoen*, *corben*, now always pronounced and written *swine*, *kine*.

[8] In the German, the vowels *a*, *o*, *u*, of monosyllable nouns, are generally in the plural changed into diphthongs with an *e* : as *der hand*, the hand *die hande* ; *der hut*, the hat ; *die Lute* : *der knopff*, the button (or knop) *die knopffe*, &c.

[9] These are directly from the Saxon ; *mus*, *mys* ; *lus*, *lys* ; *teoh*, *telh* ; *foet*, *fet* ; *gos*, *ges*.

in those languages called cases. And the English, being derived from the same origin as the German, that is, from the Teutonic, [1] is not wholly without them. For instance, the relation of possession, or belonging, is often expressed by a case, or a different ending of the substantive. This case answers to the genitive case in Latin, and may still be so called; though perhaps more properly the possessive case: thus, "*God's* grace;" which may also be expressed by the preposition, as "*the* grace *of* *God*." It was formerly written, "*Godis* grace;" we now always shorten it with an Apostrophe; often very improperly, when we are obliged to pronounce it fully; as, "*Thomas's* book," that is, "*Thomasis* book," not "*Thomas his* book," as it is commonly supposed [2].

When the thing, to which another is said to belong, is expressed by a circumlocution, or by many terms, the sign of the possessive case is com-

C. 2.

monly

[1] "*Lingua Anglorum, hodierna avitæ Saxonice formam, et plerisque orationis partibus etiamnum retinet. Nam quoad particulas casuales, quorundam casuum terminationes, conjugationem verborum, verbum substantivum, formam passivæ vocis, pronomina, participia, conjunctiones, et præpositiones omnes; denique, quoad idiomata, phrasiumque maximam partem, etiam nunc Sæonicus est Anglorum sermo. Hickes, Thesaur. Ling. Septent. Præf. p. vi.* To which may be added the degrees of comparison; the form of which is the very same in the English as in the Saxon.

[2] "*Christ his* sake," in our liturgy is a mistake, either of the printers, or of the compilers. "*Nevertheless, Asa his* heart was perfect with the Lord." 1 Kings, xv. 14. "*To see whether Mordecai his* matters would stand." Esther, iii. 4.

"Where is this mankind now? who lives to age

Fit to be made Methusalem *his* page?"

Donne.

"By young Telemachus *his* blooming years," Pope's *Odyssæy*.

monly added to the last term ; as, "The king of Great Britain's soldiers." When it is a noun ending in *s*, the sign of the possessive case, is sometimes not added ; as, "for *righteousness*' sake; [3] nor ever to the plural number ending in *s* ; as, "on *eagles*, wings." [4] Both the sign and the preposition seem sometimes to be used ; "a soldier of the king's ;" but here are really two possessives ; for it means, "one of the soldiers of the king."

The English in its substantives has but two different terminations for cases ; that of the nominative, which simply expresses the name of the thing, and that of the possessive case.

Things

"My paper is the *Ulysses* his bow, in which every man of wit or learning may try his strength." Addison, Guardian, No 98. This is no slip of Mr. Addison's pen ; he gives us his opinion upon this point very explicitly in another place. "The same single letter (*s*) on many occasions, does the office of the whole word, and represents the *bis* and *ter* of our forefathers." Addison, Spect. No 135. The latter instance might have shewn him, how groundless this notion is, for it is not easy to conceive, how the letter *s* added to a feminine noun should represent the word *ter*, any more than it should the word *their*, added to a plural noun ; as, the *children's* bread ; but the direct derivation of this case, from the Saxon genitive case, is sufficient of itself to decide this matter.

[3] In poetry, the sign of the possessive case is frequently omitted, after proper names ending in *s*, or *x* ; as, "The wrath of Peleus' son." Pope. This seems not so allowable in prose : as, Moses' minister ;" Josh. i. 1. "Phinehas' wife. 1 Sam. iv. 19. "Festus came into Felix' room." Acts xxiv. 27.

[4] "It is very probable, that this convocation was called, to clear some doubt that King James might have had, about the lawfulness of the Hollanders, *their* throwing off the monarchy of Spain, and *their* withdrawing for good and all their allegiance to that crown." Wellwood's memoirs, p. 31. 6th edit. In this sentence the pronominal adjective *their* is twice improperly added, the possessive case being sufficiently expressed without it.

Things are frequently considered with relation to the distinction of sex or gender; as being male or female, or neither the one, nor the other. Hence substantives are of the masculine, feminine, or neuter, (that is, neither,) gender, which latter is only the exclusion of all consideration of gender.

The English language, with singular propriety, following nature alone, applies the distinction of masculine and feminine, only to the names of animals; all the rest are neuter, except when, by a poetical or rhetorical fiction, things inanimate, and qualities, are exhibited as persons, and consequently become either male or female. And this gives the English an advantage above most other languages in the poetical and rhetorical style, for, when nouns naturally neuter are converted into masculine and feminine, [5] the personification is more distinctly and forcibly marked.

Some

[5] "At his command th' uprooted Hills retir'd
Each to *his* place: they heard his voice, and went
Obsequious: Heaven *his* wonted face renew'd,
And with fresh flowrets hill and valley smil'd."

Milton, P. L. B. vi.

"Was I deceiv'd; or did a fable cloud
Turn forth *her* silver lining on the night?"

Milton, Comus.

"Of law no less can be acknowledged, than that *her* seat is the bosom of God; *her* voice the harmony of the world. All things in heaven and earth do *her* homage; the very least, as feeling *her* care; and the greatest as not exempted from *her* power."

Some few substantives are distinguished in their gender, by their terminations; as, *prince, princess; actor, actress; lion, lioness; hero, heroine, &c.*

The chief use of gender in English, is in the pronoun of the third person; which must agree in that respect with the noun for which it stands.

PRONOUN.

A PRONOUN is a word standing *instead of a noun*, as its substantive or representative.

In the pronoun are to be considered the person, number, gender, and case.

There are three persons which may be the subject of any discourse; first, the person who speaks may speak of himself; secondly, he may speak of the

power." Hooker, B. i. p. 64. 'Go to your natural religion; lay before *her* Mahomet and his disciples, arrayed in armour and in blood—shew *her* the cities, which he set in flames, the countries which he ravaged; when *he* has viewed him in this scene, carry *her* to his retirements—shew *her* the prophet's chamber, his concubines and his wives; when *she* is tired with this prospect, then shew *her* the Blessed Jesus—.' See the whole passage in the conclusion of Bp. Sherlock's 9th Sermon, vol. i.

Of these beautiful passages we may observe, that as in the English if you put *it* and *its* instead of *his, she, her*, you confound and destroy the images, and reduce, what was before highly poetical and rhetorical, to mere prose and common discourse; so if you render them into another language, Greek, Latin, French, Italian or German, in which hill, heaven, cloud, law, religion, are constantly masculine or feminine or neuter, respectively, you make the images obscure and doubtful, and in proportion, diminish their beauty.

This excellent remark is Mr. Harris's, HERMES, p. 58.

the person to whom he addresses himself; thirdly, he may speak of some other person.

These are called, respectively, the first, second, and third persons; and are expressed by the pronouns *I*, *thou*, and *he*.

As the speakers, the persons spoken to, and the other persons spoken of, may be many; so each of these persons hath the plural number, *we*, *ye*, *they*.

The persons speaking and spoken to, being at the same time the subjects of the discourse, are supposed to be present; from which, and other circumstances, their sex is commonly known, and needs not be marked by a distinction of gender in their pronouns: but the third person or thing spoken of, being absent, and in many respects unknown, it is necessary that it should be marked by a distinction of gender; at least when some particular person or thing is spoken of, which ought to be more distinctly marked: accordingly the pronoun singular of the third person hath three genders; *he*, *she*, *it*.

Pronouns have three cases; the nominative, the genitive, or possessive, like nouns; and moreover a case, which follows the verb active, or the preposition, expressing the object of an action, or of a relation. It answers to the oblique cases in Latin; and may be properly enough called the objective case.

PRONOUNS, according to their persons, numbers, cases and genders.

PERSONS.

1.	2.	3.	1.	2.	3.
Singular.			Plural.		

I, Thou, He. We, Ye, or You, They.

CASES.

Nom.	Poss.	Obj.	Nom.	Poss.	Obj.
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First Person.

I, Mine, Me. We, Ours, Us.

Second Person.

Thou, Thine, Thee. Ye or You, Yours, You. [6]

Third Person.

<i>Masc.</i> He, His, Him.	}	They, Theirs, Them.
<i>Fem.</i> She, Hers, Her,		
<i>Neut.</i> It, Its, [7] It.		

The

[6] Some writers have used *ye* as the objective case plural of the pronoun of the second person; very improperly and ungrammatically.

"The more shame for *ye*: holy men I thought *ye*."

Shakespeare, Hen. VIII.

"But tyrants dread *ye*, lest your just decree

Transfer the pow'r, and set the people free." Prior.

"His wrath, which one day will destroy *ye* both."

Milton, P. L. ii. 734.

Milton uses the same manner of expression in a few other places of his *Paradise Lost*, and more frequently in his poems. It may perhaps, be allowed in the comic and burlesque style, which often imitates a vulgar and incorrect pronunciation, as, "By the Lord, I knew *ye*, as well as he that made *ye*." Shakespeare, 1 Hen. IV. But, in the serious and solemn style no authority is sufficient to justify so manifest a solecism.

The Singular and Plural form seem to be confounded in the following sentence: "Pass *ye* away, *thou* inhabitants of Saphir."

Micah, i. 11.

[7] The Neuter pronoun of the third person had formerly no variation of cases. Instead of the possessive *its* they used *his*, which

is

The personal pronouns have the nature of substantives, and as such, stand by themselves: The rest have the nature of adjectives, and as such, are joined to substantives; and may be called pronominal adjectives.

Thy, my, her, our, your, their, are pronominal adjectives; but *his*, (that is, *he's*) *her's*, *our's*, *your's*, *their's*, have evidently the form of the possessive case: And by analogy, *mine*, *thine*, [8] may be esteemed of the same rank. All these are used, when the noun they belong to is understood: The two latter sometimes also instead of *my*, *thy*, when the noun following them begins with a vowel.

Beside *his* is now appropriated to the masculine. "Learning hath *his* infancy, when *it* is but beginning, and almost childish; then *his* youth, when *it* is luxuriant and juvenile; then *his* strength of years, when *it* is solid and reduced; and lastly *his* old age, when *it* waxeth dry and exhaust." Bacon, *Essay* 58. In this example *his* is evidently used as the possessive case of *it*: But what shall we say to the following where *her* is applied in the same manner, and seems to make a strange confusion of gender? "He that pricketh the heart maketh *it* to shew *her* knowledge." *Eccclus.* xxii. 19.

"Oft have I seen a timely parted ghost,
Of ashy semblance, meagre, pale and bloodless,
Being all descended to the lab'ring heart,
Who, in the conflict that *it* holds with death,
Attracts the same for aidance 'gainst the enemy."

Shakespear, 2 *Hen.* VI.

It ought to be,

"*Which*, in the conflict that *it* holds."

Or, perhaps more poetically,

"*Who*, in the conflict that *he* holds with death."

[8] So the Saxon *He* hath the possessive case *Min*; *Thu*, possessive *Thin*; *He*, possessive *His*: From which our possessive cases of the same pronouns are taken without alteration. To the Saxon possessive cases, *bire, ure, eower, hira*, (that is, *ber's, our's, your's, their's*) we have added the *s*, the characteristic of the possessive case of nouns. Or *our's, your's*, are directly from the saxon *ures, eowers*; the possessive case of the Pronominal Adjectives *ure, eower*; that is, *our your*.

Beside the foregoing, there are several other pronominal adjectives; which, though they may sometimes seem to stand by themselves, yet have always some substantive belonging to them, either referred to, or understood; as, *This, that, other, any, some, one, none*. These are called Definitive, because they define and limit the extent of the common name, or general term, to which they either refer, or are joined. The three first of these are varied, to express number; as, *These, those, others*; [9] the last of which admits of the plural form only when its substantive is not joined to it, but referred to, or understood; none of them are varied to express the gender or case. *One* is sometimes used in an indefinite sense, (answering to the French *on*) as in the following phrases; “*One* is apt to think;—*one* sees;—*one* supposes:” *Who, which, that*, are called relatives, because they more directly refer to some substantive going before; which therefore is called the antecedent. They also connect the following part of the sentence with the foregoing. These belong to all the three persons; whereas the rest belong only to the third. One of them only is varied to express the three cases; *Who, whose*, [1] (that

[9] “Diodorus, whose design was to refer all occurrences to years, is of more credit in a point of Chronology than Plutarch, or any other that write lives by the lump.” Bently, Dissert. on Themistocles’s Epistles, Sect. vi. It ought to be *others* or *writes*.

[1] *Whose* is by some authors made the possessive case of *which*, and applied to things as well as persons; I think improperly.

that is, *who's*) [2] *whom*: None of them have different endings for the numbers. *Who, which, what*, are called interrogatives, when they are used in asking questions. The two latter of them have no variation of number or case. *Each, every*, [3] *either*, are called distributives; because they denote the persons or things that make up a number, as taken separately and singly.

Own and *self* in the plural *selves*, are joined to the possessives, *my, our, thy, your, his, her, their*; as, *my own hand, myself, yourselves*; both of them expressing emphasis or opposition, as, 'I did it *my own self*,' that is, and no one else; the latter also forming the reciprocal pronoun, as, 'he hurt *himself*.' *Himself, themselves*, seem to be used in the nominative case by corruption,
D instead

"The question, *whose* solution I require,
Is, what the sex of women most desire." Dryden.
"Is there any other doctrine, *whose* followers are punished?" Addison.

The higher Poetry, which loves to consider every thing as bearing a personal character, frequently applies the personal possessive *whose* to inanimate beings.

"Of man's first disobedience, and the fruit
Of that forbidden tree, *whose* mortal taste
Brought death into the world, and all our woe." Milton.

[2] So the Saxon *hwæ* hath the possessive case *hwæs*. Note, that the Saxons rightly placed the Aspirate before the *w*: as we now pronounce it. This will be evident to any one that shall consider in what manner he pronounces the words *what, when*; that is, hoo-àt, hoo-én.

[3] *Every* was formerly much used as a Pronominal Adjective, standing by itself: as, "He proposeth unto God their necessities, and they their own requests, for relief in *every* of them." Hooker, v. 39. "The corruptions and depredations to which *every* of these was subject." Swift, *Contests and dissensions*. We now commonly say, *every one*.

instead of *his self*, [4] *their selves*, as, 'he came *himself*, they did it *themselves*;' where *himself*, *themselves*, cannot be in the objective case. If this be so, *self* must be, in these instances, not a pronoun, but a noun. Thus Dryden uses it:

"What I shew,

Thy *self* may freely on thyself bestow."

Ourself, the plural pronominal adjective with the singular substantive, is peculiar to the regal style.

Own is an adjective, or perhaps the participle (*owen*) of the verb *to owe*, to possess, to be the right owner of a thing. [5]

All nouns whatever in grammatical construction are of the third person, except when an address is made to a person, then the noun (answering to what is called the vocative case in Latin) is of the second person.

ADJECTIVE.

AN ADJECTIVE is a word *added* to a substantive to express its quality. [6] In

[4] *His self* and *their selves* were formerly in use, even in the objective case after a preposition: "Every of us, each for *his self*, labored how to recover him." Sidney. "That they would willingly and of *their selves* endeavor to keep a perpetual chastity." Stat. 2 and 3 Ed. VI. ch. xxi.

[5] "The man that *owneth* this girdle." Acts xxi. 11.

[6] Adjectives are very improperly called *Nouns*; for they are not the *names* of things. The adjectives *good*, *white*, are applied to the nouns *man*, *snow*, to express the qualities belonging to those subjects; but the names of those qualities in the abstract, (that is, considered in themselves, and without being attributed to any subject) are *goodness*, *whiteness*; and these are nouns or substantives.

In English the adjective is not varied on account of gender, number or case. [7] The only variation, which it admits of, is that of the degrees of comparison.

Qualities for the most part admit of *more* and *less*, or of different degrees; and the words that express such qualities have accordingly proper forms to express different degrees. When a quality is simply expressed without any relation to the same in a different degree, it is called the Positive; as, *wise, great*. When it is expressed with augmentation, or with reference to a less degree of the same, it is called the Comparative; *wiser, greater*. When it is expressed as being in the highest degree of all, it is called the Superlative; as, *wisest, greatest*.

So that the simple word, or positive, becomes comparative by adding *r*, or *er*; and superlative by adding *st*, or *est*, to the end of it. And the adverbs *more* or *most* placed before the adjective have the same effect; as, *wise, more wise, most wise*. [8]

Monosyllables,

[7] Some few pronominal adjectives must here be excepted, as having the possessive case; as *one, other, another*: 'By *one's* own choice.' Sidney.

'Teach me to feel *another's* woe.' Pope, Univ. Prayer.
And the adjectives *former* and *latter*, may be considered as pronominal, and representing the nouns, to which they refer; if the phrase in the following sentence be allowed to be just: "It was happy for the state, that Fabius continued in command with Minucius; the *former's* phlegm was a check upon the *latter's* vivacity."

[8] Double comparatives and superlatives are improper:

"The Duke of Milan,
And his *more braver* daughter could controul thee."

Shakespear, *Tempest*.

"After

Monosyllables, for the most part are compared by *er* and *est*, and dissyllables by *more* and *most*; as, *mild*, *milder*, *mildest*; *frugal*, *more frugal*, *most frugal*. Dissyllables ending in *y*, as *happy*, *lovely*; and in *le* after a mute, as *able*, *ample*; or accented on the last syllable, as *discrete*, *polite*, easily admit of *er* and *est*. Words of more than two syllables hardly ever admit of those terminations.

In some few words the Superlative is formed by adding the Adverb *most* to the end of them: as, *nethermost*, *uttermost*, or *utmost*, *undermost*, *uppermost*, *foremost*.

In English, as in most languages, there are some words of very common use, in which the caprice of custom is apt to get the better of analogy, that are irregular in this respect; as, *good better*,

“After the *most straitest* sect of our religion I lived a Pharisee.” Acts xxvi. 5. So likewise adjectives, that have in themselves a superlative signification, admit not properly the superlative form superadded: “Whosoever of you will be *chiefest*, shall be servant of all.” Mark x. 44. “One of the first and *chiefest* instances of prudence.” Atterbury, Sermon IV. “While the *extremest* parts of the earth were meditating a submission.” Ibid. i. 4.

“But first and *chiefest* with thee bring
Him, that yon soars on golden wing,
Guiding the fiery-wheeled throne,
The Cherub contemplation.” Milton, Il Penseroso.

“That on the sea’s *extremest* border stood.”

Addison’s Travels.

But Poetry is in possession of these two improper superlatives, and may be indulged in the use of them.

The double superlatives *most bigbest* is a phrase peculiar to the old vulgar translation of the Psalms; where it acquires a singular propriety from the subject to which it is applied, the Supreme Being, who is *higher than the bigbest*.

better, best; bad, worse, worst; little, less, [9] least; much, or many, more, most; and a few others. And in other languages, the words irregular in this respect, are those which express the very same ideas with the foregoing.

V E R B.

A VERB is a *word* which signifies to be, to do, or to suffer.

There are three kinds of verbs; active, passive, and neuter verbs.

A verb active expresses an action, and necessarily implies an agent, and an object acted upon; as, *to love*; "I love Thomas."

A verb passive expresses a passion, or a suffering, or the receiving of an action; and necessarily implies an object acted upon, and an agent by which it is acted upon; as, *to be loved*; "Thomas is loved by me."

D 22

S6

[9] "*Lesser*", says Mr. Johnson, is a barbarous corruption of *less* formed by the vulgar from the habit of terminating comparisons in *er*."

"Attend to what a *lesser* muse indites." Addison.

"The tongue is like a race-horse; which runs the faster, the *lesser* weight it carries." Addison, Spect. No. 247.

Worse sounds much more barbarous, only because it has not been so frequently used.

"Changed to a *worse* shape thou canst not be." Shakespeare, 1 Hen. VI.

"A dreadful quiet felt and *worse* far

That arms, a sullen interval of war."

Dryden.

The superlative *least* ought rather to be written without the *l*, being contracted from *lessest*; as Dr. Wallis hath long ago observed. The conjunction of the same sound might be written with the *a*, for distinction.

So when the agent takes the lead in the sentence, the verb is active, and is followed by the object; when the object takes the lead, the verb is passive, and is followed by the agent.

A verb neuter expresses being, or a state or condition of being; when the agent and the object acted upon coincide, and the event is properly neither action nor passion, but rather something between both; as, *I am, I sleep, I walk.*

The verb active is called also transitive; because the action *passeth over* to the object, or hath an effect upon some other thing: and the verb neuter is called intransitive; because the effect is confined within the agent, and doth *not pass over* to any object. [1]

In English many verbs are used both in an active and neuter signification, the construction only determining of which *kind* they are.

To the signification of the verb is superadded the designation of person, by which it corresponds with the several personal pronouns; of number, by which it corresponds with the number of the noun, singular or plural; of time, by which it represents

[1] The distinction between verbs absolutely neuter, as *to sleep* and verbs active intransitive, as *to walk*, though founded in nature and truth, is of little use in grammar. Indeed it would rather perplex than assist the learner; for the difference between verbs active and neuter, as transitive and intransitive, is easy and obvious; but the difference between verbs absolutely neuter and intransitively active is not always clear. But however these latter may differ in nature, the construction of them both is the same; and grammar is not so much concerned with their real, as with their grammatical properties.

represents the being, action, or passion, as present, past, or future; whether imperfectly or perfectly, that is, whether passing in such time, or then finished; and lastly of mode, or of the various manner in which the being, action, or passion is expressed.

In a verb, therefore, are to be considered the person, the number, the time, and the mode.

The verb in some parts of it varies its endings, to express or agree with different persons of the same number; as, *I love*, *thou lovest*, *he loveth*, or *loves*.

So also to express different numbers of the same person; as, *Thou lovest*, *ye love*; *he loveth*, *they love*. [2]

So likewise to express different times, in which any thing is represented as being, acting, or acted upon; as, *I love*, *I loved*; *I bear*, *I bore*, *I have born*.

The mode is the *manner*, of representing the being, action, or passion. When it is simply *declared*, or a question is asked, in order to obtain a *declaration* concerning it, it is called the indicative mode; as, '*I love, lovest thou?*' when it is *bidden*

[2] In the plural number of the verb, there is no variation of ending to express the different persons, and the three persons plural are the same also with the first person singular; moreover in the present time of the subjunctive mode all personal variation is wholly dropped. Yet is this scanty provision of terminations sufficient for all the purposes of discourse, nor does any ambiguity arise from it, the verb being always attended either with the noun expressing the subject acting or acted upon, or the pronoun representing it. For which reason the plural termination in *en*, *they loven*, *they weren*, formerly in use, was laid aside as unnecessary, and hath long been obsolete.

bidden, it is called the Imperative ; as, ‘*love thou :*’ when it is *subjoined* as the end or design, or mentioned under a condition, a supposition, or the like, for the most part depending on some other verb, and having a conjunction before it, it is called the Subjunctive ; as, ‘*If I love ; if thou love :*’ when it is barely expressed *without any limitation* of person or number, it is called the Infinitive ; as, ‘*to love :*’ and when it is expressed in a form in which it may be joined to a noun as its quality or accident, *partaking* thereby of the nature of an adjective, it is called the Participle ; as, ‘*loving.*’ [3]

But

[3] A mode is a particular form of the verb, denoting the *manner* in which a thing is, does, or suffers ; or expressing an intention of mind concerning such being, doing, or suffering. As far as grammar is concerned, there are no more modes in any language, than there are forms of the verb appropriated to the denoting of such different manners of representation. For instance, the Greeks have a peculiar form of the verb, by which they express the subject or matter of a wish, which properly constitutes an optative mode ; but the Latins have no such form, the subject of a wish in their language is subjoined to the wish itself, either expressed or implied, as subsequent to it and depending on it ; they have therefore, no optative mode, but what is expressed in that mode in Greek, falls properly under the subjunctive mode in Latin. For the same reason, in English, the several expressions of conditional will, possibility, liberty, obligation, &c. &c. come all under the subjunctive mode ; the mere expressions of will, possibility, liberty, obligation, &c. belong to the indicative mode : it is their conditionality, their being subsequent, and depending upon something preceding, that determines them to be the subjunctive mode. And in this grammatical modal form, however they may differ in other respects logically or metaphysically, they all agree. That will, possibility, liberty, obligation, &c. though expressed by the same verbs that are occasionally used as subjunctive auxiliaries, may belong to the indicative mode will be apparent from a few examples :

‘ Here we *may* reign secure.’

‘ Or of th’ Eternal co-eternal beam,’

Ally

But to express the time of the verb the English uses also the assistance of other verbs, called therefore Auxiliaries, or Helpers; *do, be, have, shall, will*; as, I *do* love, I *did* love; I *am* loved, I *was* loved; I *have* loved, I *have been* loved; I *shall*, or *will*, love, or *be* loved.*

The two principal auxiliaries, *to have*, and *to be*, are thus varied, according to person, number, time and mode,

Time is present, past, or future.

TO

May I express thee unblam'd?——

‘ Firm they *might* have stood,
‘ Yet fell.’——

Milton.

‘ What we *would* do,
‘ We *should* do, when we *would*.

Shakespear, Hamlet.

‘ Is this the nature
Which passion *could* not shake? whose solid virtue
The shot of accident, or dart of chance,
Could neither raise, nor pierce?——’

Id. Othello.

These sentences are all either declarative, or simply interrogative; and however expressive of will, liberty, possibility or obligation, yet the verbs are all of the indicative mood.

It seems, therefore, that whatever other metaphysical modes there may be in the theory of universal grammar, there are in English no other grammatical modes than those above described.

That the participle is a mere mode of the verb, is manifest, if our definition of a verb be admitted; for it signifies being, doing or suffering, with the designation of time superadded. But if the essence of the verb, be made to consist in affirmation, not only the participle will be excluded from its place in the verb, but the infinitive itself also; which certain ancient grammarians of great authority, held to be alone the genuine verb, denying that title to all the other modes. See *Hermes*, p. 164.

TO HAVE
Indicative mode.

Present time.

	Sing.	Plur.
Persons.	1. I have,	We
	2. Thou hast, [4]	Ye
	3. He hath, or has ; [5]	They
		} have. <i>Past</i>

[4] *Thou* in the polite, and even in the familiar style is disused, and the plural *you* is employed instead of it ; we say, *you have*, not *thou hast*. Though in this case, we apply *you* to a single person, yet the verb too must agree with it in the plural number ; it must necessarily be, *you have* ; not *you hast*. *You was*, the second person plural of the pronoun placed in agreement with the first or third person singular of the verb, is an enormous solecism, and yet authors of the first rank have inadvertently fallen into it. 'Knowing that *you was* my old master's good friend.' Addison, Spect. No 517. 'The account *you was* pleased to send me.' Bently, Philoleuch. Lips. Part II. Letter. 'Would to God *you was* within her reach.' Bolingbroke to Swift, Letter 46. 'If *you was* here.' Ditto, Letter 47. 'I am just now as well, as when *you was* here.' Pope to Swift, P. S. to Letter 56. On the contrary the solemn style admits not of *you* for a single person. This hath led Mr. Pope into a great impropriety in the beginning of his Messiah ;

"O *thou* my voice inspire,

Who *touch'd* Isaiah's hallow'd lips with fire !"

The solemnity of the style would not admit of *you* for *thou* in the pronoun ; nor the measure of the verse *touchedst*, or *didst touch*, in the verb, as it indispensably ought to be, in the one, or the other of these two forms ; *you*, who *touch'd*, or *thou*, who *touchedst*, or *didst touch*.

What art *thou*, speak, *that* on designs unknown,

While others sleep, thus *range* the camp alone ?

Pope's Iliad. x. 90.

Accept these grateful tears, for thee they flow,

For *thee*, *that* ever felt another's woe.

Again :

Just of *thy* word, in every thought sincere ;

Who *knew* no wish, but what the world might hear.

Pope, Epitaph.

It ought to be *your* in the first line, or *knewest* in the second.

In order to avoid this grammatical inconvenience, the two distinct forms of *thou* and *you*, are often used promiscuously by our modern poets, in the same paragraph, and even in the same sentence, very inelegantly and improperly : 'Now

Past time.

- | | | |
|----------------|------|--------|
| 1. I had, | We | } had. |
| 2. Thou hadst, | Ye | |
| 3. He had; | They | |

Future time.

- | | | |
|-----------------------------|------|-------------------------------|
| 1. I shall, or will, | We | } shall,
or will,
have. |
| 2. Thou shalt, or wilt, [6] | Ye | |
| 3. He shall, or will. | They | |

Imperative mode.

- | | |
|-------------------|-----------------|
| 1. Let me have, | Let us have, |
| 2. Have thou, | Have ye, |
| or, Do thou have, | or, Do ye have, |
| 3. Let him have. | Let them have. |

Subjunctive mode.

Present time.

- | | | | |
|---------|---------|------|---------|
| 1. I | } have; | We | } have. |
| 2. Thou | | Ye | |
| 3. He | | They | |

Infinitive

'Now, now, I seize, I clasp thy charms;
And now *you* burst, ah cruel! from my arms.' Pope.

[5] *Hath* properly belongs to the serious and solemn style;
bas to the familiar. The same may be observed of *doth* and *does*.

'But, confounded with thy art,
Inquires her name, that *bas* his heart.' Waller.

'The unwearied sun from day to day
Does his Creator's pow'r display.' Addison.

The nature of the style, as well as the harmony of the verse,
seems to require in these places *bas* and *doth*.

[6] The auxiliary verb *will* is always thus formed in the second
and third persons singular; but the verb *to will*, not being an
auxiliary, is formed regularly in those persons, I *will*, thou
willest, He *willeth* or *wills*. 'Thou, that art the author and
bestower of life, canst doubtless restore it if thou *will'st*, and
when thou *will'st*; but whether thou *will'st* (wilt) please to re-
store it, or not, that thou alone knewest.' Atterbury, Serm.
I. 7.

Infinitive mode.

Present, To have; Past, To have had.

Participle.

Present, Having; Perfect, [7] Had;
Past, Having had.

TO BE.

Indicative mode.

Present time.

1. I am,	We	} are.
2. Thou art,	Ye	
3. He is.	They	

Or,

1. I be,	We	} be.
2. Thou beest,	Ye	
3. He is; [8]	They	

Past time.

1. I was,	We	} were.
2. Thou wast,	Ye	
3. He was.	They	

Future time.

1. I shall, or will,	} be;	We	} shall
2. Thou shalt, or wilt,		Ye	
3. He shall, or will,		They	

Imperative

[7] This participle represents the action as complete and finished; and being subjoined to the auxiliary *to have*, constitutes the perfect times, I call it therefore the perfect participle. The same, subjoined to the auxiliary *to be*, constitutes the passive verb, and in that state, or when used without the auxiliary in a passive sense, is called the passive participle.

[8] 'I think it *be* thine indeed, for thou liest in it.' Shakespeare, Hamlet. *Be*, in the singular number of this time and mode, especially in the third person, is obsolete; and is become somewhat antiquated in the plural.

Imperative mode.

- | | |
|-----------------|---------------|
| 1. Let me be, | Let us be, |
| 2. Be thou, | Be ye, |
| or, Do thou be, | or, Do ye be, |
| 3. Let him be. | Let them be. |

Subjunctive mode.

Present time.

- | | | | |
|---------|--------|------|-------|
| 1. I | } be ; | We | } be. |
| 2. Thou | | Ye | |
| 3. He | | They | |

Past time.

- | | |
|-------------------|---------|
| 1. I were, | } were. |
| 2. Thou wert, [9] | |
| 3. He were. | |

Infinitive mode.

Present, to be ; Past, to have been.

Participle.

Present, being ; Perfect, been ;

Past, having been.

The verb active, is thus varied according to person, number, time and mode.

E

Indicative

- | | | |
|-----|---|----------|
| [9] | ' Before the sun, | |
| | Before the Heav'ns thou wert,' | Milton. |
| | ' Remember what thou wert.' | Dryden. |
| | ' I knew thou wert not slow to hear.' | Addison. |
| | ' Thou who of old wert sent to Israel's court.' | Prior. |
| | ' All this thou wert.'—— | Pope. |
| | ' Thou Stella, wert no longer young, | |
| | When first for thee my harp I strung. | Swift. |

Shall we in deference to these great authorities allow *wert* to be the same with *wast*, and common to the indicative and subjunctive mode ? or rather abide by the practice of our best ancient writers ; the propriety of the language, which requires, as far as may be, distinct forms, for different modes ; and the analogy of formation in each mode ; I *was*, thou *wast* ; I *were*, thou *wert* ? all which conspire to make *wert* peculiar to the subjunctive mode.

Indicative mode.

Present time.

	Sing.	Plur.
Person.	1. I love,	We } love.
	2. Thou lovest,	Ye }
	3. He loveth, or loves;	They }

Past time.

1. I loved,	We }
2. Thou lovedst,	Ye }
3. He loved.	They }

Future time.

1. I shall, or will,	} love;	We } shall
2. Thou shalt, or wilt,		Ye } or will
3. He shall or will,		They } love.

Imperative mode.

1. Let me love,	Let us love, [1]
2. Love thou,	Love ye,
or, Do thou love,	or, Do ye love,
3. Let him love;	Let them love.

Subjunctive mode.

Present time.

1. I	} love;	We }
2. Thou		Ye }
3. He		They }

AND,

1. I may	} love;	We } may love;
2. Thou mayest		Ye } and
3. He may		They } have loved. [2]

Past

[1] The other form of the first person plural of the Imperative, *love we* is grown obsolete.

[2] Note, that the imperfect and perfect times are here put together. And it is to be observed, that, in the subjunctive mode,

Past-time.

- | | | |
|------------------|--------------|------------------|
| 1. I might | } love; Ye } | We } might love; |
| 2. Thou mightest | | and |
| 3. He might | | have loved. [2] |

AND,

I could, should, would; Thou couldst, &c.
love; and have loved.

Infinitive mode.

Present, to love : Past, to have loved.

Participle.

Present, loving; Perfect, loved; Past, having loved.

But in discourse, we have often occasion to speak of time, not only as present, past, and future, at large and indeterminately; but also as such with some particular distinction of limitation that is, as passing, or finished, as imperfect or perfect. This will best be seen in an example of a verb, laid out and distributed according to these distinctions of time.

Indefinite or undetermined time.

Present,	Past,	Future.
I love;	I loved;	I shall love.

Definite

mode, the event being spoken of under a condition or supposition, or in the form of a wish, and therefore as doubtful and contingent, the verb itself in the present, and the auxiliary both of the present and past imperfect times, often carry with them somewhat of a future sense : as, ' If he come to-morrow, I may speak to him : ' — ' If he should, or would, come to-morrow, I might, would, could, or should, speak to him. ' Observe also, that the Auxillaries *should* and *would* in the imperfect times are used to express the present and future as well as the past, as, ' It is my desire that he *should*, or *would* come now, or to-morrow ; ' as well as, ' It *was* my desire that he *should* or *would*, come yesterday. ' So that in this mode the precise time of the verb is very much determined by the nature and drift of the sentence.

Definite or determined time.

Present imperfect:	I am (now) loving.
Present perfect:	I have (now) loved.
Past imperfect:	I was (then) loving.
Past perfect:	I had (then) loved.
Future imperfect:	I shall (then) be loving.
Future perfect:	I shall (then) have loved.

It is needless here to set down at large the several variations of the definitive times; as they consist only in the proper variations of the auxiliary, joined to the present or perfect participle; which have been already given.

To express the present and past imperfect of the active and neuter verb, the auxiliary *do* is sometimes used: I *do* (now) love; I *did* (then) love.

Thus with very little variation of the principal verb, the several circumstances of mode and time, are clearly expressed by the help of the auxiliaries *be, have, do, let, may, can, shall, will*.

The peculiar force of the several auxiliaries, is to be observed. *Do* and *did* mark the action itself or the time of it, [3] with greater form and distinction.

[3] 'Perdition catch my soul
But I *do* love thee!——'

'This to me

In dreadful secrecy impart they *did*.' Shakespear.

'Die he certainly *did*.' Sherlock, vol. 1. disc. 7.

• Yes, I *did* love her; that is, at that time, or once; intimating a negation, or doubt, of present love.

'The Lord called Samuel: and he ran unto Eli, and said, Here am I, for thou *calledst* me.—And the Lord called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I, for thou *didst* call me.' 1 Sam. iii. 4.—6.

tion. They are also of frequent and almost necessary use in interrogative and negative sentences. They sometimes also supply the place of another verb, and make the repetition of it, in the same or a subsequent sentence unnecessary: as,

“ He *loves* not: plays,

As thou *dost*, Anthony:

Shakespear; Jul. Cæs.

Let does not only express permission; but praying, exhorting, commanding. *May* and *might* express the liberty or possibility of doing a thing; *can* and *could*, the power. *Must* is sometimes called in for a helper, and denotes necessity. *Will*, in the first person singular and plural, promises or threatens; in the second and third persons, only foretells: *shall* on the contrary, in the first person, simply foretells; in the second and third persons, promises, commands, or threatens. [4] But this must be understood of explicative sentences; for when the sentence is interrogative, just the reverse for the most part takes place: thus, “ I *shall* go; you *will* go;” expresses event only: but, “ *will* you go?” imports intention: and “ *shall* I go?” refers to the will of another. But again, “ he *shall* go,” and “ *shall* he go?” both imply will, expressing or referring to a command. *Would* primarily denotes inclination of will; and *should*, obligation: but

E 2

they

[4] This distinction was not observed formerly as to the word *shall*, which was used in the second and third persons to express simply the event. So likewise *should* was used, where we now make use of *would*. See the vulgar translation of the Bible.

INTRODUCTION TO

they both vary their import, and are often used to exprefs simple event.

Do and *have* make the present time; *did*, *had*, [5] the past; *ſhall*, *will*, the future; *let* is employed in forming the imperative mode; *may*, *might*, *could*, *would*, *ſhould*, in forming the ſubjunctive. The prepoſition *to*, placed before the verb, makes the infinitive mode. [6] *Have*,
through

[5] It has been very rightly obſerved, that the verb *had* in the common phraſe, *I had rather*, is not properly uſed, either as an active, or as an auxiliary verb; that, being in the paſt time, it cannot in this caſe be properly expreſſive of time preſent; and that it is by no means reduceable to any grammatical conſtruction. In truth, it ſeems to have ariſen from a mere miſtake, in reſolving the familiar and ambiguous abbreviation, *I'd rather*, into *I had rather*, inſtead of *I would rather*; which latter is the regular, analogous and proper expreſſion. See two grammatical eſſays. London, 1768. Eſſay I.

[6] Biſhop Wilkins gives the following elegant inveſtigation of the modes in his *real character*. Part iii. chap. 5.

‘ To ſhew in what manner the ſubject is to be joined with his predicate, the copula between them is affected with a particle; which, from the uſe of it, is called *modus* the manner or *mode*.

Now the ſubject and predicate may be joined together either ſimply, or with ſome kind of *limitation*; and accordingly theſe modes are primary or ſecondary.

The primary modes are called by grammarians indicative and imperative.

When the matter is declared to be ſo, or at leaſt when it ſeems in the ſpeaker's power to have it to be ſo, as the bare union of ſubject and predicate would import; then the copula is nakedly expreſſed without any variation: and this manner of expreſſing it is called the indicative mode.

When it is neither declared to be ſo, nor ſeems to be immediately in the ſpeaker's power to have it ſo; then he can do no more in words, but make out the expreſſion of his will to him that hath the thing in his power: namely, to

his	{	Superior, Equal, Inferior,	}	by	{	Petition. Perſuaſion, Command,	}	and the manner
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through its several modes and times, is placed only before the perfect participle ; and *be*, in like manner, before the present and passive participles : the rest only before the verb, or another auxiliary, in its primary form.

When an auxiliary is joined to the verb, the auxiliary goes through all the variations of person and

manner of these affecting the copula, (be it so, or let it be so) is called the imperative mode ; or which there are these three varieties, very fit to be distinctly provided for. As for that other use of the imperative mode, when it signifies *permission* ; this may be sufficiently expressed by the *secondary mode of liberty* ; you *may* do it.

The secondary modes are such, as, when the copula is affected with any of them, make the sentence to be (as logicians call it) a *modal proposition*.

This happens, when the matter in discourse, namely, the being, or doing, or sufferings of a thing, is considered, not *simply by itself*, but *gradually in its causes* ; from which it proceeds either *contingently*, or *necessarily*.

Then a thing seems to be left as *contingent*, when the speaker expresses only the *possibility* of it, or his own *liberty* to it.

1. The *possibility* of a thing depends upon the power of its cause ; and may be expressed,

when $\left\{ \begin{array}{l} \text{absolute,} \\ \text{conditional,} \end{array} \right\}$ by the participle $\left\{ \begin{array}{l} \text{can ;} \\ \text{could.} \end{array} \right\}$

2. The *liberty* of a thing depends upon a freedom from all obstacles either within or without, and is usually expressed in our language.

when $\left\{ \begin{array}{l} \text{absolute,} \\ \text{conditional,} \end{array} \right\}$ by the particle $\left\{ \begin{array}{l} \text{may ;} \\ \text{might.} \end{array} \right\}$

Then a thing seems to be of *necessity*, when the speaker expresseth the resolution of his own *will*, or some other *obligation* upon him from without.

The *inclination of the will* is expressed,

if $\left\{ \begin{array}{l} \text{absolute,} \\ \text{conditional,} \end{array} \right\}$ by the particle $\left\{ \begin{array}{l} \text{will ;} \\ \text{would.} \end{array} \right\}$

4. The necessity of a thing from some *external obligation*, whether *natural* or *moral*, which we call duty, is expressed,

if $\left\{ \begin{array}{l} \text{absolute,} \\ \text{conditional,} \end{array} \right\}$ by the particle $\left\{ \begin{array}{l} \text{must, ought, shall ;} \\ \text{must, ought, should.} \end{array} \right\}$

See also Hermes, Book I. chap. viii.

and number ; and the verb itself continues invariably the same. When there are two or more auxiliaries joined to the verb, the first of them only is varied according to the person and number. The auxiliary *must*, admits of no variation.

The passive verb is only the participle passive (which for the most part is the same with the indefinite past time active, and always the same with the perfect participle,) joined to the auxiliary verb *to be*, through all its variations : as *I am loved* ; *I was loved* ; *I have been loved* ; *I shall be loved* ; and so on, through all the persons, the numbers, the times, and the modes.

The neuter verb is varied like the active ; but, having somewhat of the nature of the passive, admits in many instances of the passive form, retaining still the neuter signification ; chiefly in such verbs, as signify some sort of motion, or change of place or condition : as, *I am come* ; *I was gone* ; *I am grown* ; *I was fallen*. [7] The verb *am* in this

[7] I doubt much of the propriety of the following examples : ‘ The rules of our holy religion, from which we are infinitely *swerved*.’ Tillotson, vol. i. Sermon 27. ‘ The whole obligation of that law and covenant, which God made with the Jews, was also *ceased*.’ Ibid. vol. ii. Sermon 52. ‘ Whose number *was* now *amounted* to three hundred.’ Swift’s contests and dissensions, chap. iii. ‘ This Marechal upon some discontent, *was entered* into a conspiracy against his master.’ Addison, Freeholder, No. 31. Neuter verbs are sometimes employed very improperly as actives : ‘ Go, *flee thee* away into the land of Judah.’ Amos vii. 12. ‘ I think it by no means a fit and decent thing to *vie charities*, and erect the reputation of one upon the ruins of another.’ Atterbury, Sermon, I. 29. ‘ So many learned men, that have spent their whole time and pains to *agree* the sacred with the

this case precisely defines the time of the action or event, but does not change the nature of it; the passive form still expressing, not properly a passion, but only a state or condition of being.



IRREGULAR VERBS.

IN English both the past time active and the participle perfect, or passive, are formed by adding to the verb *ed*, or *d* only, when the verb ends in *e*: as, *turn, turned; love, loved*. The verbs that vary from this rule, in either or in both cases, are esteemed irregular.

The nature of our language, the accent and pronunciation of it, inclines us to contract even all our regular verbs: thus *loved, turned*, are commonly pronounced in one syllable, *lov'd, turn'd*: and the second person, which was originally in three syllables, *lovedest, turnedest*, is now become a dissyllable, *lovedst, turndst*: for as we generally throw the accent as far back as possible towards the first part of the word, (in some even to the fourth syllable from the end) the stress being laid

on the profane chronology.' Sir William Temple, Works, Fol. vol. p. 296.

'How would the Gods my righteous toils succeed!

Pope, *Odyss.* xiv. 447.

—— 'If *Jove* this arm succeed.'

Ibid. xxi. 219.

And active verbs are as improperly made neuter: as, 'I must *promise* with three circumstances.' Swift, *Q. Ann's* last Ministry. chap. 2. 'Those that think to *ingratiate* with him by calumniating me.' Bentley, *Dissert. on Phalaris*, p. 159.

on the first syllables, the rest are pronounced in a lower tone, more rapidly and indistinctly; and so are often either wholly dropped, or blended into one another.

It sometimes happens also, that the word, which arises from a regular change, does not sound easily or agreeably; sometimes by the rapidity of our pronunciation the vowels are shortened or lost; and the consonants, which are thrown together, do not easily coalesce with one another, and are therefore changed into others of the same organ, or of a kindred species. This occasions a farther deviation from the regular form: thus, *loveth*, *turneth*, are contracted into *lov'th*, *turn'th*, and these for easier pronunciation immediately become *loves*, *turns*.

Verbs ending in *ch*, *ck*, *p*, *x*, *ll*, *ss*, in the past time active, and the participle perfect or passive, admit the change of *ed* into *t*; as, [8] *snatcht*, *cheekt*, *snapt*, *mixt*, dropping also one of the double letters, *dwelt*, *past*; for *snatched*, *checked*, *snapped*, *mixed*, *dwelled*, *passed*: those that end in *l*, *m*, *n*, *p*, after a diphthong, moreover shorten the diphthong, or change it into a single short vowel; as *dealt*, *dreamt*, *meant*, *felt*, *slept*, &c. all for the same reason; from the quickness of the pronunciation, and because the *d* after a short vowel

[8] Some of these contractions are harsh and disagreeable; and it were better, if they were avoided and disused: but they prevail in common discourse, and are admitted into poetry; which latter indeed cannot well do without them.

vowel will not easily coalesce with the preceding consonant. Those that end in *ve* change also *v* into *f*; as *bereave*, *bereft*; *leave*, *left*; because likewise *v* after a short vowel will not easily coalesce with *t*.

All these, of which I have hitherto given examples, are considered not as irregular, but as contracted only; in most of them the intire as well as the contracted form is used; and the intire form is generally to be preferred to the contracted.

The formation of verbs in English, both regular and irregular, is derived from the Saxon.

The irregular verbs in English are all monosyllables, unless compounded; and they are for the most part the same words which are irregular verbs in the Saxon.

As all our regular verbs are subject to some kind of contraction; so the first class of irregulars is of those that become so from the same cause.

I.

Irregulars by contraction.

Some verbs ending in *d* or *t* have the present, the past time, and the participle perfect and passive, all alike, without any variation: as, beat, burst, [9] cast,

[9] These two have also *beaten* and *bursten* in the participles; and in that form they belong to the third class of Irregulars.

cast, [1] cost, cut, heat, [2] hit, hurt, knit, lift,* [3] light, [4] put, quit,* read, [5] rent, rid, set, shed, shred, shut, slit, split, [6] spread, thrust, wet.*

These are contractions from *beated*, *bursted*, *casted*, &c. because of the disagreeable sound of the syllable *ed* after *d* or *t*. [7]

Others in the past time, and participle perfect and passive, vary a little from the present, by shortening the diphthong, or changing the *d* into *t*;

[1] Shakespear uses the participle in the regular form :

‘ And when the mind is quicken’d, out of doubt
The organs, tho’ defunct and dead before,
Break up their drowsie grave, and newly move
With *casted* slough, and fresh celerity.’

Hen. V.

[2] ‘ He commanded, that they should heat the furnace one seven times more than it was wont to be *beat*.’ Dan. iii. 19.

[3] The verbs marked thus,* throughout the three classes of irregulars, have the regulars as well as the irregular form in use.

[4] This verb in the past time and participle is pronounced short, light, or *lit*: but the regular form is preferable, and prevails most in writing.

[5] This verb in the past time and participle is pronounced short; *read*, *red*, *red*; like *lead*, *led*, *led*; and perhaps ought to be written in this manner: Our ancient writers spelt it *redde*.

[6] Shakespear uses the participle in the regular form :

‘ That self hand,
Which writ his honor in the acts it did,
Hath, with the courage which the heart did lend it,
Splitted the heart itself.’

Ant. and Cleop.

[7] They follow the Saxon rule: ‘ Verbs which in the infinitive end in *dan* and *tan*.’ (that is, in English, *d* and *t*; for *an* is only the characteristic termination of the Saxon infinite; (‘ in the preterit and participle preterit commonly, for the sake of better sound, throw away the final *ed*; as *beot*, *afed*, (both in the preterit and participle preterit) for *beoted*, *afeded*; from *beotan*, *afedan*.’ Hickes, Grammat. Sax. chap. ix. So the same Verbs in English, *beat*, *fed*, instead of *beated*, *feeded*.)

þ; as, lead, led; sweat, [8] swet;* meet, met; bleed, bled; breed, bred; feed, fed; speed, sped; bend, bent;* lend, lent; rend, rent; send, sent; spend, spent; build, built; geld, gelt;* gild gilt; gird, girt;* lose, lost.

Others not ending in *d* or *t* are formed by contraction; have, *had* for *haved*; make, *made*, for *maked*; flee, *fled*, for *flee-ed*; shoe, *shod*, for *shoe-ed*.

The following, beside the contraction, change also the vowel; fell, fold; tell, told; clothe, clad.*

Stand, stood; and dare, durst, (which in the participle hath regularly *dared*); are directly from the Saxon, *standan*, *stode*; *dyrran*, *dorste*.

II.

Irregulars in *ght*.

The irregulars of the second class end in *ght*, both in the past time and participle; and change the vowel or diphthong into *au* or *ou*: they are taken from the Saxon in which the termination is *hte*.

Saxon.

Bring,	brought:	Bringan,	brohte.
Buy,	bought:	Bycgean,	bohte.
Catch,	caught:		

F

Fight

[8] 'How the drudging goblin *swet*,' Milton Allegro.
Shakespear uses *sweaten*, as the participle of this verb;

Grease, that's *sweaten*

From the murtherer's gibbet, throw.'

Macheth.

In this form it belongs to the third class of irregulars.

Fight,	fought : [9]	Feoten,	fuht.
Teach,	taught :	Tæchan,	tæhte.
Think,	thought :	Thencan,	thohte.
Seek,	fought :	Secan,	sohte.
Work,	wrought :	Weorcan,	worhte.

Fraught seems rather to be an adjective than the participle of the verb *to freight*, which has regularly *frieghted*. *Raught* from *reach* is obsolete.

III.

Irregulars in *en*.

The irregulars of the third class form the past time by changing the vowel or diphthong of the present; and the participle perfect and passive, by adding the termination *en*; beside, for the most part, the change of the vowel or diphthong. These also derive their formation in both parts from the Saxon.

Present.	Past.	Participle.
<i>a</i> changed into <i>e</i> .		
Fall,	fell,	fallen.
<i>a</i> into <i>o</i> .		
Awake,	awoke,*	(awaked)
<i>a</i> into <i>oo</i> .		
Forfake,	forfook,	forfaken.
		Shake,

[9] ' As in this glorious, and well-foughten field

We kept together in our chivalry.' Shakespear, Hen. V.

' On the foughten field

Michael, and his Angels, prevalent.

Encamping, plac'd in guard their watches round.

Milton, P. L. VI. 410,

This participle seems not agreeable to the analogy of derivation, which obtains in this class of verbs.

Shake,		shook,	shaken. [1]
Take,		took,	taken.
<i>aw</i>	into	<i>ew.</i>	
Draw,		drew,	drawn. [2]
<i>ay</i>	into	<i>ew.</i>	
Slay,		flew,	flayn. [2]
<i>e</i>	into	<i>a</i> or <i>o,</i>	<i>o.</i>
Get,		gat, or got,	gotten.
Help,		(helped,) [3]	holpen.*
Melt,		(melted,)	molten.*
Swell,		(swelled,)	fwollen.*
<i>ea</i>	into	<i>a</i> or <i>o.</i>	
Eat,		ate,	eaten.
			<i>o.</i>
Bear,	bare,	or bore,	born.
Break,	brake,	or broke,	broken.
Cleave,	clave,	or clove,*	cloven.
Speak,	spake,	or spoke,	spoken.
Swear,	fware,	or swore,	fworn.
Tear,	tare,	or tore,	torn.
Wear,	ware,	or wore,	worn.
Heave,	hove,*		hoven.*
Shear,	fhore,		fhorn.

Steal

[1] 'A fly and constant knave, not to be *shak'd*.'

Shakespeare, Cymb.

'Wert thou some star, that from the ruin'd roof
Of *shak'd* Olympus by mischance *didst* fall.'

The regular form of the participle in these places is improper,

[2] When *en* follows a vowel or liquid the *e* is dropped: So *drawn*, *slayn*, (or *slain*) are instead of *drawen*, *slayen*; so likewise *known*, *born*, are for *knowen*, *boren*, in the Saxon *cnawen boren*: and so of the rest.

[3] The ancient irregular form *holpe* is still used in conversation.

Steal,	stole,	stolen or stoln.
Tread,	trode,	troden.
Weave,	wove,	woven.
<i>ee</i> into <i>o</i>		<i>o</i> .
Creep,	crope,*	(creeped or crept.)
Freeze,	froze,	frozen.
Seethe,	fod,	fodden.
<i>ee</i> into <i>aw</i> .		
See	saw,	feen.
<i>i</i> long into <i>i</i> short,		<i>i</i> short.
Bite,	bit,	bitten.
Chide,	chid,	chidden.
Hide,	hid,	hidden.
Slide,	slid,	slidden.
<i>i</i> long into <i>o</i> ,		<i>i</i> short.
Abide,	abode.	
Climb,	clomb,	(climbed.)
Drive,	drove,	driven.
Ride,	rode,	ridden.
Rise,	rose, [4]	risen.
Shine,	shone,*	(shined.)
Shrive,	shrove,	shriven.
Smite,	smote,	smitten.
Stride,	strode,	stridden.
Strive,	strove,	striden.*
		Thrive,

[4] *Rise* with *i* short, hath been improperly used as the past time of this verb, 'That form of the first or primigenial earth, which *rise* immediately out of chaos, was not the same, nor like to that of the present earth.' Burnet's *Theory of the Earth*, B. I. chap. 4. 'If we hold fast to that scripture conclusion, that all mankind *rise* from one head.' *Ibid.* B. II. chap. 7.

Thrive, throve, [5]	thriven.
Write, [6] wrote,	written.
<i>i</i> long into <i>u</i> ,	<i>i</i> short.
Strike, struck,	stricken, or strucken.
<i>i</i> short into <i>a</i> .	
Bid, bade,	bidden.
Give, gave,	given.
Sit, [7] sat,	sitten.
Spit, spat,	spitten.
<i>i</i> short into <i>u</i> .	
	Dig,

F 2

[5] Mr. Pope has used the regular form of the past time of this verb :

‘ In the fat age of pleasure, wealth, and ease,
Sprung the rank weed, and *thriv'd* with large increase.’

Essay on Critt.

[6] This verb is also formed like those of *i* long into *i* short; Write, writ, written; and by contraction *writ* in the participle; but, I think improperly.

[7] Frequent mistakes are made in the formation of the participle of this verb. The analogy plainly requires *sitten*; which was formerly in use: ‘ The army having *sitten* there so long.’— ‘ Which was enough to make him stir, that would not have *sitten* still, though Hannibal had been quiet.’ Raleigh. ‘ That no parliament should be dissolved, till it had *sitten* five months.’ Hobbes, Hist. of Civil Wars, p. 257. But it is now almost wholly disused, the form of the past time *sat*, having taken its place. ‘ The court *was sat*, before Sir Roger came.’ Addison, Spect. No. 122. Dr. Middleton hath, with great propriety, restored the true participle:—‘ To have *sitten* on the heads of the apostles:—to have *sitten* upon each of them.’ Works, vol. ii. p. 30. ‘ Blessed is the man,—that hath not *sat* in the seat of the scornful.’ Psal. i. 1. The old editions have *fit*; which may be perhaps allowed as a contraction of *sitten*. ‘ And when he was *set*, his disciples came unto him.’ Matth. v. 1.—‘ who is *set* on the right hand,’—‘ and is *set* down at the right hand of the throne of God;’ Heb. viii. 1. and xii. 2. (see also Matth. xxvii. 19, Luke xxii. 55. John xiii. 12. Rev. iii. 21.) *Set* can be no part of the verb *to sit*. If it belong to the verb *to set*, the translation in these passages is wrong: For *to set*, signifies *to place*, but without any designation of the posture of the person placed; which is a circumstance of importance, expressed by the original.

Dig,	dug,*	(digged.)
<i>ie</i>	into <i>ay</i> .	
Lie, [8]	lay,	lien, or lain.
<i>o</i>	into <i>e</i> .	
Hold	held,	holden.
<i>o</i>	into <i>i</i> .	
Do	did,	done, i. e. doem.
<i>oo</i>	into <i>o</i> .	
Choose, chose,		chofen.
<i>ow</i>	into <i>ew</i> .	
Blow,	blew,	blown.
Crow,	crew,	(crowed.)
Grow,	grew,	grown.
Knew,	knew,	known.
Throw,	threw,	thrown.
<i>y</i>	into <i>ew</i> ,	<i>ew</i> .
Fly, [9]	flew,	flown. [1]

The

[8] This neuter verb is frequently confounded with the verb active *to lay* (that is, to *put* or *place*;) which is regular, and has in the past time and participle *layed* or *laid*.

‘ For him, thro’ hostile camps I bent my way,
For him, thus prostrate at thy feet I *lay*;
Large gifts proportioned to thy wrath I bear.’

Pope, Iliad xxiv. 622.

Here *lay* is evidently used for the present time, instead of *lie*.

[9] That is, as a bird, *volare*; whereas *to flee* signifies *fugere*, as from an enemy. So in the Saxon and German, *fleogan*, *fliegen*, *volare*; *fleon*, *fliehen*, *fugere*. This seems to be the proper distinction between *to fly* and *to flee*; which in the present time are very often confounded. Our translation of the Bible, is not quite free from this mistake. It hath *flee* for *volare*, in perhaps seven or eight places out of a great number; but never *fly* for *fugere*.

[1] ‘ For rhyme in Greece or Rome was never known,

Till by barbarian deluges o’erflown. Roscommon, Essay:

‘ Do not the Nile and the Niger make yearly inundations in
our

The following are irregular only in the participle ; and that without changing the vowel.

Bake,	(baked,)	baken.*
Fold,	(folded,)	folden.* [2]
Grave,	(graved,)	graven.*
Hew,	(hewed,)	hewen, or hewn.*
Lade,	(laded,)	laden.
Load,	(loaded,)	loaden.*
Mow,	(mowed,)	mown.*
Owe,	(owed, or ought,)	owen.*
Rive,	(rived,)	riven.
Saw,	(fawed,)	fawn.*
Shave,	(shaved,)	shaven.*
Shew,	(shewed,)	shewn.*

or,

Show,	(showed,)	shown.
Sow,	(sowed,)	fown.*
Straw,-ew, or-ow,	(strawed, &c.)	strawn*.
Wash,	(washed,)	washen*. [3]
Wax,	(waxed,)	waxen*.
Wreath,	(wreathed,)	wreathen.
Writhe,	(writhed,)	writhen.

Some

our days, as they have formerly done ? And are not the countries so *overflown* still situate between the tropicks ?

Bentley's Sermons.

' Thus oft by mariners are shown

Eearl Godwin's castles *overflown*.'

Swift.

Here the participle of the irregular verb, to *fly*, is confounded with that of the regular verb to *flow*. It ought to be in all these places *overflowed*.

[2] ' While they be *folden* together as thorns.' Nahum i. 10.

[3] ' With *unwashen* hands.' Mark vii. 2, 5.

Some verbs, which change *i* short into *a* or *u*, and *i* long into *ou*, have dropped the termination *en* in the participle.

i short into *a* or *u*,

u.

Begin,	began,		begun.
Cling,	clang,	or clung,	clung.
Drink,	drank,	drunk, or	drunken.
Fling,	flung,		flung.
Ring,	rang,	or rung,	rung.
Shrink,	shrank,	or shrank,	shrank.
Sing,	sang,	or sung,	sung.
Sink,	sank,	or sunk,	sunk.
Sling,	sang,	or slung,	slung.
Slink,	sunk,		sunk.
Spin,	span,	or spun,	spun.
Spring,	sprang,	or sprung,	sprung.
Sting,	stung,		stung.
Stink,	stank,	or stunk,	stunk.
String,	strung,		strung.
Swim,	swam,	or swum,	swum.
Swing,	swang,		swung.
Wring,	wrung,		wrung.

In many of the foregoing, the original and analogical form of the past time in *a*, which distinguisheth it from the participle, is grown quite obsolete.

i long into *ou*,

ou.

Bind,	bound,	bound or bounden,
Find,	found,	found.

Grind,

Grind,	ground,	ground.
Wind,	wound,	wound.

That all these had originally the termination *en* in the participle, is plain from the following considerations. *Drink* and *bind* still retain it; *drunken*, *bounden*; from the Saxon, *druncen*, *bunden*: and the rest are manifestly of the same analogy with these. *Begonnen*, *sonkon*, and *founden*, are used by Chaucer; and some others of them appear in their proper shape in the Saxon; *scruncen*, *spunnen*, *sprungen*, *stungen*, *wunden*, as likewise in the German, which is only another offspring of the Saxon: *begunnen*, *geklungen*, *getrunken*, *gesungen*, *gesunken*, *gespunnen*, *gesprungen*, *gestuncken*, *geschwummen*, *geschwungen*.

The following seem to have lost the *en* of the participle in the same manner.

Hang, [4]	hung,*	hung.*
Shoot,	shot,	shot.
Stick,	stuck,	stuck.
Come,	came,	come.
Run,	ran,	run.
Win,	won,	won.

Hangen, and *scoten*, are the Saxon originals of the two first participles; the latter of which is likewise

[4] This verb, when active, may perhaps be most properly used in the regular form; when neuter, in the irregular. But in the active sense of *furnishing a room with draperies* the irregular form prevails. The vulgar translation of the Bible uses only the regular form.

likewise still in use in its first form in one phrase : a *shotten* herring. *Stuck* seems to be a contraction from *stucken*, as *struck* now in use for *stricken*. Chaucer hath *comen* and *wonnen* : *becommen* is even used by Lord Bacon. [5] And most of them still subsist entire in the German ; *gehangen*, *kommen*, *gerunnen*, *gewonnen*.

To this third class belong the defective verbs, *be*, *been* ; and *go*, *gone* ; *i. e.* *goen*.

From this distribution and account of the irregular verbs, if it be just, it appears that originally there was no exception from the rule, that the participle preterit, or passive, in English ends in *d*, *t*, or *n*. The first form included all the regular verbs : and those, which are become irregular by contraction, ending in *t*. To the second properly belonged only those, which end in *ght*, from the Saxon irregulars in *hte*. To the third, those from the Saxon irregulars in *en* ; which have still, or had originally the same termination.

The same rule affords a proper foundation for a division of all the English verbs into three conjugations ; or classes of verbs, distinguished one from another, by a peculiar formation, in some principal part of the verbs belonging to each ; of which conjugations respectively, the three different terminations of the participle might be the characteristics. Such of the contracted verbs as have their participles now ending in *t*, might perhaps be best
reduced

reduced to the first conjugation, to which they naturally and originally belonged; and they seem to be of a very different analogy from those in *ghet*. But as the verbs of the first conjugation would so greatly exceed in number those of both the others, which together make but about 116; [6] and as those of the third conjugation are so various in their form, and incapable of being reduced to one plain rule; it seems better in practice to consider the first *ed* as the only regular form, and the others as deviations from it; after the example of the Saxon and German Grammarians.

To the irregular verbs are to be added the defective; which are not only for the most part irregular, but are also wanting in some of their parts. They are in general words of most frequent and vulgar use; in which custom is apt to get the better of analogy. Such are the auxiliary verbs, most of which are of this number. They are in use only in some of their times and modes; and in some of them are a composition of times of several defective verbs, having the same signification.

Present.

Past.

Participle.

Am,

was,

been.

Can,

could.

Go,

[6] The whole number of verbs in the English language regular and irregular, simple and compounded, taken together, is about 4300. See, in Dr. Ward's *Essays on the English language*, the catalogue of English verbs. The whole number of irregular verbs, the defective included, is about 176.

Go,	went,	gone.
May,	might.	
Must.		
Quoth,	quoth.	
Shall,	should.	
Weet, wit, or wot; wot.		
Will,	would.	
Wis,	wist.	

There are not in English so many as a hundred verbs, (being only the chief part, but not all, of the irregulars of the third class) which have a distinct and different form for the past time active and the participle perfect or passive. The general bent and turn of the language is towards the other form; which make the past time and the participle the same. This general inclination and tendency of the language seems to have given occasion to the introducing of a very great corruption: by which the form of the past time is confounded with that of the participle in these verbs, few in proportion, which have them quite different from one another. This confusion prevails greatly in common discourse, and is too much authorized by the example of some of our best writers. [7]

Thus

[7] “He would *have spoke*.” Milton, P. L. x. 517.

“Words *interwove* with sighs found out their way.” P. L. i. 621.

“Those kings and potentates who *have strove*.” Eiconoclast. xvii.

“And to his faithful servant *batb* in place
Bore witness gloriously.” Samson Ag. ver. 1752.

“And envious darkness, ’ere they could return,

Had stole them from me.” Comus, ver. 195.

Here

Thus it is said, *He begun*, for *he began*; *he run*, for *he ran*; *he drunk*, for *he drank*: the participle
G
being

Here it is observable, that the author's MS. and the first edition have it *folne*.

"And in triumph *had rode*." P. R. iii. 36.

"I *have chose*
 This perfect man." P. R. i. 165.

"The fragrant brier *was wove* between," Dryden, Fables.

"I will scarce think you *have swam* in a Gondola." Shakefpear, As youlike it.

"Then finish what you *have began*,
 But scribble faster, if you can."

Dryden, Poems, Vol. II. p. 172.

"And now the years a numerous train *have ran*;
 'The blooming boy is ripen'd into man.'" Pope's Odyss. xi. 555.

"*Have sprang*." Atterbury, Serm. i. 4.

"*Had spake—had began*."——Clarendon, Contin. Hist. p. 40. and 120. "The men *begun* to embellish themselves" Addison. Spect. No. 434.

"Rapt into future times the bard *begun*." Pope, Messiah. And, without the necessity of rhyme:

"A second deluge learning thus *o'er-run*,
 And the Monks finish'd what the Goths *begun*." Essay on Criticism.

"Repeats you verses *wrote* on glasses." Prior.

"Mr. Mifson *has wrote*." Addison, Preface to his Travels.

"He could only command his voice, which was *broke* with sighs and sobbings, so far as to bid her proceed."

Addison, Spect. No. 164.

"No civil broils *have* since his death *arose*."

Dryden, on O. Cromwell.

"Illustrious virtue, who by turns *have rose*." Prior.

"*Had not arose*." Swift, Battle of Books; and Bolingbroke, Letter to Wyndham. p. 233.

"The sun *has rose*, and gone to bed,
 Just as if Partridge were not dead." Swift.

"This nimble operator will *have stole* it." Tale of a Tub, Sect. x.

"Some philosophers *have mistook*." Ibid. Sect. ix.

"That Diodorus *has not mistook himself* in his account of the date of Phintia, we may be as sure as any history can make us." Bentley, Dissert. on Phalaris, p. 98.

"Why, all the souls that were, were forfeit once;

And

being used instead of the past time. And much more frequently the past time instead of the participle: as, *I had wrote, it was wrote, for I had written, it was written; I have drank, for I have drunk; bore, for born; chose, for chosen; bid for bidden; got for gotten, &c.* This abuse has been long growing upon us, and is continually making further incroachments; as it may be observed in the example of those irregular verbs of the third class, which change *i* short into *a* and *u*: as, *Cling, clang, clung*; in which the original and analogical form of the past time in *a* is almost grown obsolete; and, the *u* prevailing instead of it, the past time is now in the most of them confounded with the participle. The vulgar translation of the Bible, which is the best standard of our language, is free from this corruption, except in a few instances; as *hid* is used for *hidden*; *held* for *holden*, frequently; *bid*, for *bidden*; *begot*, for *begotten*, once or twice: in which, and a few other like words, it may perhaps be allowed as a contraction. And in some of these, custom has established

And He, that might the 'vantage best *have* took,
Found out the remedy." Shakespear, Meas. for Meas.

" Silence

Was took ere she was ware." Milton, Comus.

' Into these common places look,

Which from great authors I *have took*,' Prior, Alma.

' A free constitution, when it has *been shook* by the iniquity of
former administrations' Bolingbroke, Patriot King, p. III.

' Too strong to *be shook* by his enemies.' Atterbury.

" Ev'n there he shou'd *have fell*." Prior, Solomon.

" Sure some disaster *has befall*."

Speak, Nurse; I hope the Boy is well." Gay, Fables.

lished it beyond recovery: in the rest it seems wholly inexcusable. The absurdity of it will be plainly perceived in the example of some of these verbs, which custom has not yet so perverted. We should be immediately shocked at *I have knew*, *I have saw*, *I have gave*, &c. but our ears are grown familiar with *I have wrote*, *I have drank*, *I have bore*, &c. which are altogether as barbarous.

There are one or two small irregularities to be noted, to which some verbs are subject in the formation of the present participle. The present participle is formed by adding *ing* to the verb: as *turn*, *turning*. Verbs ending in *e* omit the *e* in the present participle: as, *love*, *loving*. Verbs ending with a single consonant preceded by a single vowel, and, if of more than one syllable, having the accent in the last syllable, double the consonant in the present participle, as well as in every other part of the verb in which a syllable is added: as, *put*, *putting*, *putteth*; *forget*, *forgetting*, *forgetteth*; *abet*, *abetting*, *abetted*. [8]

ADVERB.

ADVERBS are *added to Verbs*, and to Adjectives, to denote some modification or circumstance

[8] Some verbs having the accent on the last syllable but one, as, *worship*, *counsel*, are represented in like manner, as doubling the last consonant in the formation of those parts of the verb, in which a syllable is added; as, *worshipping* *counselling*. But this I rather judge to be a fault in the spelling, which neither analogy nor pronunciation justifies.

circumstance of an action, or quality: as, the manner, order, time, place, distance, motion, relation, quantity, quality, comparison, doubt, affirmation, negation, demonstration, interrogation.

In English they admit of no variation; except some few of them, which have the degrees of comparison: as, [9] “often, oftener, oftenest;” “soon, sooner, soonest;” and those irregulars, derived from adjectives [1] in this respect likewise irregular; “well, better, best;” &c.

An adverb is sometimes joined to another adverb, to modify or qualify its meaning; as, “very much; much too little; not very prudently.”



PREPOSITION.

PREPOSITIONS, so called because they are commonly *put before* the words to which they

[9] The formation of adverbs in general with the comparative and superlative terminations seems to be improper; at least it is now become almost obsolete: as, “Touching things which generally are received—we are *hardliest* able to bring such proof of their certainty, as may satisfy gainsayers.” Hooker, B. V. 2. “Was the *caslier* persuaded.” Raleigh. “That he may the *stronglier* provide.” Hobbes, Life of Thucyd. “The things *highliest* important to the growing age.” Shaftesbury, Letter to Moleworth. “The question would not be, who loved himself, and who not; but, who loved and served himself the *rightest*, and after the truest manner.” Id. Wit and Humour. It ought rather to be, *most hardly, more easily, more strongly, most highly, most right* or *most rightly*. But these comparative adverbs, however improper in prose, are sometimes allowable in poetry.

“Scepter and pow’r Thy giving, I assume;

And gladlier shall resign.”

Milton, P. L. vi. 731.

[1] See above, p. 27.

they are applied, serve to connect words with one another, and to shew the relation between them.

One great use of prepositions in English, is to express those relations, which in some languages are chiefly marked by cases, or the different endings of the noun.

Most prepositions originally denote the relation of place, and have been thence transferred to denote by similitude other relations. Thus, *out*, *in*, *through*, *under*, *by*, *to*, *from*, *of*, &c. *Of* is much the same with *from*; “ask *of* me,” that is, *from* me: “made *of* wood;” “Son of Philip;” that is, sprung *from* him. *For*, in its primary sense, is *pro*, *loco alterius*, in the stead or place of another. The notion of place is very obvious in all the rest. [2]

G 2

Prepositions

[2] The particle *a* before participles, in the phrases *a*-coming, *a*-going, *a*-walking, *a*-slooting, &c. and before nouns, as *a*-bed, *a*-board, *a*-shore, *a*-foot, &c. seems to be a true and genuine preposition, a little disguised by familiar use and quick pronunciation. Dr. Wallis supposes it to be the preposition *at*. I rather think it is the preposition *on*; the sense of which answers better to the intention of those expressions. *At* has relation chiefly to *place*: *on* has a more general relation, and may be applied to *action*, and many other things, as well as *place*. “I was *on* coming, *on* going,” &c. that is, employed *upon* that particular *action*: so likewise those other phrases above mentioned, *a*-bed, &c. exactly answer to *on* bed, *on* board, *on* shore, *on* foot. Dr. Bentley plainly supposed *a* to be the same with *on*; as appears from the following passage: “He would have a learned University make Barbarisms *a* purpose.” Dissert. on Phalaris, p. 223. And the preposition *on* has manifestly deviated into *a* in other instances: Thus the Saxon compounded prepositions *angean*, *onmang*, *onbutan*, are become in English, by the rapidity of pronunciation, *against*, *among*, *about*; and what is in the Saxon Gospel, “*lc wylle gan on fixoth*,” is in the English translation,

Prepositions are also prefixed to words in such manner, as to coalesce with them, and to become a part of them. Prepositions, standing by themselves in construction, are put before nouns and pronouns; and sometimes after verbs; but in this sort of composition they are chiefly prefixed to verbs: as, *to outgo, to overcome, to undervalue*. There are also certain particles, which are thus employed in composition of words, yet cannot stand by themselves in construction: as, *a, be, con, mis*, &c. in *abide, bedeck, conjoin, mistake*, &c. these are called inseparable prepositions.



CONJUNCTION.

THE Conjunction connects or *joins together* sentences; so as, out of two, to make one sentence.

Thus, “You, *and* I, *and* Peter, rode to London,” is one sentence, made up of these three by the conjunction *and* twice employed; “You rode to London; I rode to London; Peter rode to London.” Again, “You *and* I rode to London,
but

“I go *a* fishing.” John, xxi. 3. Much in the same manner, Thomas *of* Becket, by very frequent and familiar use, became Thomas *a* Becket; and one *of the* clock, or perhaps on the clock is written, one o'clock, but pronounced, one *a* clock. The phrases with *a* before a participle are out of use in the solemn style; but still prevail in familiar discourse. They are established by long usage, and good authority: and there seems to be no reason, why they should be utterly rejected.

but *Peter* staid at home," is one sentence made up of three by the conjunctions *and* and *but*; both of which equally connect the sentences, but the latter expresses an opposition in the sense. The first is therefore called a conjunction copulative; the other a conjunction disjunctive.

The use of copulative conjunctions is to connect, or to continue, the sentence, by expressing an addition, *and*; a supposition or condition, *if*, *as*; a cause, *because*, [3] *then*; a motive *that*; an inference, *therefor*; &c.

The use of disjunctives is to connect and to continue the sentence; but withal to express opposition of meaning in different degrees: as, *or*, *but*, *then*, *altho'*, *unless*, &c.



INTERJECTION.

INTERJECTION, so called, because they are *thrown in between* the parts of a sentence without making any other alteration in it, are a kind of natural sounds to express the affection of the speaker.

The different passions have, for the most part, different interjections to express them.

The

[3] The conjunction *because*, used to express the motive or end, in either improper or obsolete: as, 'The multitude rebuked them, *because* they should hold their peace.' Matt. xx. 31. 'It is the case of some, to contrive false periods of business, *because* they may seem men of dispatch.' Bacon, Essay xxv. We should now make use of *that*.

The interjection *O*, placed before a substantive, expresses more strongly an address made to that person or thing; as it marks in Latin what is called the vocative case.

SENTENCES.

A SENTENCE is an assemblage of words, expressed in proper form, and ranged in proper order, and concurring to make a complete sense.

The construction of sentences depends principally upon the concord or agreement, and the regimen or government of words.

One word is said to agree with another, when it is required to be in like case, number, gender, or person.

One word is said to govern another, when it causeth the other to be in some case or mode.

Sentences are either simple or compounded.

A simple sentence hath in it but one subject, and one finite verb; that is, a verb in the indicative, imperative, or subjunctive mode.

A phrase is two or more words rightly put together, in order to make a part of a sentence; and sometimes making a whole sentence.

The most common PHRASES used in simple sentences, are the following.

1st Phrase: The substantive before a verb active, passive, or neuter; when it is said what thing *is*, *does*, or *is done*; “as I am;” “Thou writest;” “‘Thomas is loved:’ where *I*, *Thou*, *Thomas*, are the nominative [4] cases, and answer to the question *who*, or *what*? as, “Who is loved? Thomas.” And the verb agrees with the nominative case in number and person [5]; as, *Thou* being the second person singular, the verb *writest* is so too.

2d

[4] ‘Scotland and *Thee* did each in other live.’

Dryden, Poems, Vol. II. p. 220.

‘We are alone; here’s none, but *Thee* and I.’

Shakespeare, 2. Hen. VI.

It ought in both places to be *Thou*; the nominative case to the verb expressed or understood.

[5] ‘But *Thou*, false Arcite, never *shalt* obtain

Thy bad pretence.’

Dryden, Fables.

It ought to be, *shalt*. The mistake seems to arise from the confounding of *Thou* and *You*, as equivalent in every respect; whereas one is singular, the other plural. See above, p. 50.

‘Nor *thou*, that *flings* me floundering from thy back.’

Parnell, Battle of Frogs and Mice, I. 123.

‘There’s (there *are*) *two* or *three* of us have seen strange sights.

Shakespeare, Jul. Cæs.

‘Great *pains has* (have) been taken. Pope, P. S. to the Odyssæy.

‘I have considered, *what have* (hath) been said on both sides in this controversy.

Tillotson, Vol. I. Sermon. 27.

‘One would think, there *was* more *Sophists* than one had a finger in this Volume of Letters.’ Bentley, Dissert. on Socrates’s Epistles, Sect. ix.

‘The *number* of the names together *were* about an hundred and twenty.’ Acts, i. 15. See also Job, xiv. 5.

‘And Rebekah took goodly *raiment* of her eldest son Esau, *which were* with her in the house, and put *them* upon Jacob her youngest son.’ Gen xxvii. 15.

‘If the blood of bulls and of goats, and the *ashes* of an heifer, sprinkling the unclean, *sanctifieth* to the purifying of the flesh.’ Heb. ix. 13. See also Exod. ix. 8, 9, 10. ‘In one hour so great *riches* is come to nought.’ Rev. xviii. 17.

2d Phrase: The substantive after a verb neuter or passive; when it is said, that such a thing *is*, or *is made*, or *thought*, or *called*, such another thing; or, when the substantive after the verb is spoken of the same thing or person with the substantive before the verb: as, “a calf becomes an ox;” “Plautus is accounted a Poet;” “I am He.” Here the latter substantive is in the nominative case, as well as the former; and the verb is said to govern the nominative case: or, the latter substantive may be said to agree in case with the former.

3d Phrase: The adjective after a verb neuter or passive, in like manner: as, “Life *is short*, and Art *is long*.” “Exercise *is esteemed wholesome*.”

4th Phrase: The substantive after a verb active, or transitive: as when one thing is said to *act* upon, or *do* something to another: as, “to open a door;” “to build a house:” “Alexander conquered the Persians.” Here the thing acted upon is in the objective [6] case; as it appears plainly

[6] ‘For *who* love I so much?’ Shakspear, Merch. of Venice.
 ‘*Who* e’er I woo, myself would be his wife.’ Id. Twelfth Night.

‘*Whoever* the King favors,

The Cardinal will find employment for,
 And far enough from court.’

Id: Hen. VIII.

Tell who *loves who*; what favors some partake,

Those *who* he thought true to his party.’ Clarendon, Hist.
 And who is jilted for another’s sake.’ Dryden, Juvenal, Sat. vi.
 Vol. I, p. 667, 8vo. ‘*Who* should I meet the other night, but
 my old friend?’ Spect. No. 32. ‘*Who* should I see in the lid
 of it, but the Doctor?’ Addison, Spect. No. 57. ‘Laying
 the suspicion upon somebody, I know not *who*, in the country.’
 Swift, apology. prefixed to Tale of a Tub. In all these places
 it ought to be *whom*.

plainly when it is expressed by the pronoun, which has a proper termination for that case; "Alexander conquered *them*;" and the verb is said to govern the objective case.

5th Phrase: A verb following another verb; as, "boys love to play:" where the latter verb is in the infinitive mode.

6th Phrase: When one thing is said to belong to another; as, "Milton's poems:" where the thing to which the other belongs is placed first, and is in the possessive case; or else last with the preposition *of* before it; as, "the poems of Milton."

7th Phrase: When another substantive is added to express and explain the former more fully; as, "Paul the Apostle;" "King George:" where they are both in the same case; and the latter is said to be put in opposition to the former.

8th Phrase: When the quality of the substantive is expressed by adding an adjective to it: as, "a wise man;" "a black horse." Participles have the nature of adjectives; as, "a learned man;" "a loving father."

9th Phrase: An adjective with a verb in the infinitive mode following it: as, "worthy to die;" "fit to be trusted."

10th Phrase: When a circumstance is added to a verb, or to an adjective, by an adverb: as, "you read well;" "he is very prudent."

11th Phrase: When a circumstance is added to a verb or an adjective by a substantive with a preposition

position before it: as, "I write for you;" "he reads with care;" "studious of praise;" "ready for mischief."

12th Phrase: When the same quality in different subjects is compared; the adjective in the positive having after it the conjunction *as*, in the comparative the conjunction *than*, and in the superlative the preposition *of*; as, "white as snow;" "wiser than I;" "greatest of all."

The PRINCIPAL PARTS of a simple sentence are the agent, the attribute, and the object. The agent is the thing chiefly spoken of; the attribute is the thing or action affirmed or denied of it; and the object is the thing affected by such action.

In English the nominative case, denoting the agent, usually goes before the verb, or attribution; and the objective case, denoting the object, follows the verb active; and it is the order, that determines the cases in nouns: as, "Alexander conquered the Persians." But the pronoun, having a proper form for each of those cases, sometimes, when it is in the objective case, is placed before the verb; and, when it is in the nominative case, follows the object and verb: as, "Whom ye ignorantly worship, *him* declare I unto you." And the nominative case is sometimes placed after a verb neuter: as, "Upon thy right hand *did stand the Queen*:" "On a sudden *appeared the King*." And always, when the verb is accompanied with the adverb *there*: as, "There *was a man*;" The reason

reason of it is plain : the neuter verb not admitting of an objective case after it, no ambiguity of case can arise from such a position of the noun : and where no inconvenience attends it, variety itself is pleasing. [7]

Who, which, what, and the relative *that*, though in the objective case, are always placed before the verb ; as are also their compounds, *whoever, whosoever*, &c. as, “ He *whom* you seek.” “ This is *what*, or the thing *which*, or *that*, you want.” “ *Whomsoever* you please to appoint.”

When the verb is a passive, the agent and object change places in the sentence ; and the thing acted upon is in the nominative case, and the agent is accompanied with a preposition : as, “ The Persians were conquered by Alexander.”

The action expressed by a neuter verb being confined within the agent, such verb cannot admit of an objective case after it, denoting a person or thing, as the object of action. Whenever a noun is immediately annexed to a preceding neuter verb, it expresses either the same notion with the verb ; as, *to dream a dream ; to live a virtuous life* : or

H denotes

[7] ‘ It must then be meant of his sins who *makes*, not of his who *becomes, the convert*. Atterbury, Sermons, I. 2.

‘ In him who *is*, and him who *finds, a friend*.’

Pope, Essay on Man.

‘ Eye *hath* not *seen*, nor ear *heard* neither *have entered* into the heart of man, *the things* which God hath prepared for them that love him.’ 1 Cor. ii. 9.

There seems to be an impropriety in these sentences, in which the same noun stands in a double capacity, performing at the same time the offices both of the nominative and objective case.

denotes only the circumstance of the action, a preposition being understood; as, *to sleep all night*, that is, *through all the night*; *to walk a mile*, that is, *through the space of a mile*.

For the same reason, a neuter verb cannot become a passive. In a neuter verb, the agent and object are the same, and cannot be separated even in imagination: as in the examples, *to sleep*, *to walk*; but when the verb is passive, one thing is acted upon by another, really, or by supposition different from it. [8]

A noun of multitude, [9] or signifying many, may have the verb and pronoun agreeing with it either

[8] That some neuter verbs take a passive form, but without a passive signification, has been observed above; see p. 48. Here I speak of their becoming both in form and signification passive: and shall endeavor further to illustrate the rule by example. *To split*, like many other English verbs, hath both an active and a neuter signification: According to the former we say, 'The force of gunpowder *split the rock*;' according to the latter, 'The ship *split upon the rock*;' And converting the verb active into a passive, we may say, '*The rock was split* by the force of gunpowder;' or, '*The ship was split upon the rock*.' But we cannot say with any propriety, turning the verb neuter into a passive by inversion of the sentence, '*The rock was split upon* by the ship;' as in the passage following: What success these labours of mine have had, he knows best, for whose glory they were designed. 'It will be one sure and comfortable sign to me, that they have had some, if it shall appear, that the words I have spoken to you to-day, are not in vain: If they shall prevail with you in any measure to avoid those *rocks* which *are usually split upon* in elections, where multitudes of different inclinations, capacities and judgments, are interested.' Atterbury, Sermons, IV. 12.

[9] 'And restore to his *island*, that tranquillity and repose, to which *they* had been *strangers* during his absence.' Pope, dissertation prefixed to the *Odyssey*. *Island* is not a noun of multitude; it ought to be his *people*; or, *it* had been a *stranger*. 'What reason

either in the singular or plural number; yet not without regard to the import of the word, as conveying unity or plurality of idea: as, “*My people is foolish; they have not known me.*” Jer. iv. 22. “*The assembly of the wicked have inclosed me.*” Psal. xxii. 16. perhaps more properly than “*hath inclosed me.*” “*The assembly was very numerous:*” much more properly, than, “*were very numerous.*”

Two or more nouns in the singular number, joined together by one or more copulative conjunctions, [1] have verbs, nouns, and pronouns, agreeing with them in the plural number: as, “*Socrates and Plato were wise; they were the most eminent Philosophers of Greece.*” But sometimes, after an enumeration of particulars thus connected, the verb follows in the singular number; and is understood as applied to each of the preceding terms: as, “*The glorious inhabitants of those sacred palaces, where nothing but light* and

son have the church of Rome to talk of modesty in this case?” Tillotson, Sermon. I. 47. ‘*There is indeed no constitution so tame and careless of their own defence, where any person dares to give the least sign or intimation of being a traitor in heart.*’ Addison, Freeholder, No. 52. ‘*All the virtues of mankind are to be counted upon a few fingers, but his follies and vices are innumerable.*’ Swift, Preface to Tale of a Tub. Is not *mankind* in this place a noun of multitude, and such as require the pronoun referring to it to be in the plural number, *their*?

[1] The conjunction disjunctive hath a contrary effect; and, as the verb, noun or pronoun, is referred to the preceding terms taken separately, it must be in the singular number. The following sentence is faulty in this respect: ‘*A man may see a metaphor, or an allegory, in a picture, as well as read them (it) in a description.*’ Addison, Dial. I. on Medals.

and blessed immortality, no shadow of matter for tears, discontentments, griefs, and uncomfortable passions to work upon; but all *joy, tranquillity, and peace*, even for ever and ever *doth dwell*." Hooker, B. i. 4. "*Sandy, and salt, and a mass of iron, is easier to bear, than a man without understanding*." Ecclus. xxii. 15. [2]

If the singulars so joined together, are of several persons, in making the plural pronoun agree with them in person, the second person takes place of the third, and the first of both: "*He and you and I* won it, at the hazard of our lives: *You and he* shared it between you."

The neuter pronoun *it*, is sometimes employed to express, 1. the subject of any discourse or enquiry: 2. the state or condition of any thing or person: 3. the thing, whatever it be, that is the cause of any effect or event; or any person considered merely as a cause, without regard to proper personality. Examples:

1. "'Twas at the royal feast for Persia won
By Philip's godlike son." Dryden.
It happen'd on a summer's holyday,
That to the greenwood shade, he took his
way." Ibid.
"Who

[2] 'And so *was* also *James and John the sons* of Zebedee, which *were* partners with Simon.' Luke v. 10. Here the two not only joined together by the conjunctive copulative, but are moreover closely connected in sense by the part of the sentence immediately following, in which the correspondent nouns and verbs are plural: the verb therefore in the singular number seems highly improper,

“Who is *it* in the press that calls on me?”

Shakespeare, Jul. Cæs.

2. “H. How is *it* with you Lady?

Alas! how is *it* with you?”

Shakespeare, Hamlet.

3. “You heard her say herself, *it* was not I.—

’Twas I that kill’d her.”

Shakespeare, Othello.

“*It* rains; *it* shines; *it* thunders.” From which last example, it plainly appears, that there is no such thing in English, nor indeed in any language, as a sort of verbs, which are really impersonal. The agent, or person in English, is expressed by the neuter pronoun; in some other languages it is omitted, but understood. [3]

The verb *to be* has always a nominative case after it; as, “*it was I*, and not *he* that did it:” unless it be in the infinitive mode; “though you took it *to be him*.” [4]

H/2

The

[3] Examples of Impropriety in the use of the neuter pronoun, see below, p. 110, note 1.

[4] ‘*Whom* do men say, that *I am*?—But *whom* say ye, that *I am*?’ Matth. xvi. 13—15. So likewise Mark viii. 27—29. Luke ix. 18—20. ‘*Whom* think ye that *I am*?’ Acts xiii. 25. It ought in all these places to be *who*; which is not governed by the verb *say* or *think*, but by the verb *am*: or agrees in case with the pronoun *I*. If the verb were in the infinitive mode, it would require the objective case of the relative, agreeing with the pronoun *me*: ‘*Whom* think ye, or do ye think, *me to be*?’

‘To that, *which* once *was thee*’ Prior. It ought to be, *which was thou*; or, *which thou wast*. “It is not *me* you are in love with.” Spect. No. 290. The preposition *with* should govern the relative *whom* understood, nor the antecedent *me*; which ought to be *I*.

‘Art

The adverbs *when, while, after, &c.* being left out, the phrase is formed by the participle independently on the rest of the sentence: as, "The doors being shut, Jesus stood in the midst." This is called the case absolute. And the case is in English, always the nominative: as,

"God from the mount of Sinai, whose grey
top
Shall tremble, *He descending*, [5] will himself,
In

'Art thou proud yet?

Ay, that I *am* not *thee*.' Shakespear, *Timon*.

'Time was, when none would cry, that *oaf was me* :

But now you strive about your pedigree.'

Dryden, *Prologue*.

'Impossible! it *can't be me*.'

Swift.

[5] On which place, says Dr. Bentley, 'The context demands that it be—*Him descending, illo descendente*.' But *him* is not the ablative case, for the English knows no such case; nor does *him* without a preposition on any occasion, answer to the Latin ablative *illo*. I might, with better reason contend, that it ought to be, '*his descending*'; and it would be as good grammar, and as proper English. This comes of forcing the English, under the rules of a foreign language, with which it has little concern: and this *ugly and deformed fault*, to use his own expression, Bentley has endeavored to impose upon Milton in several places: See P. L. vii. 15: ix. 829, 883, 1147. x. 267, 1001. On the other hand, where Milton has been really guilty of this fault, he, very inconsistently with himself, corrects him, and sets him right. His Latin grammar rules, were happily out of his head, and by a kind of *vernacular instinct*, (so I imagine, he would call it) be perceived that his author was wrong.

'For only in destroying, I find ease

To my relentless thoughts; and *him destroy'd*,

Or won to what may work his utter loss,

For whom all this was made, all this will soon

Follow, as to him link'd in weal or woe.'

P. L. ix. 129.

It ought to be, '*be destroy'd*;' that is, '*be being destroy'd*.' Bentley corrects it, 'and *man destroy'd*.'

Archbishop

In thunder, light'ning, and loud trumpet's
 found,
 Ordain them laws."

Milton, P. L. B. xii. l. 227.

To before a verb, is the sign of the infinitive mode: but there are some verbs, which have commonly other verbs following them in the infinitive mode, without the sign *to*: as, *bid, dare, need, make, see, hear, feel*; as also *let*, and sometimes *have*, not used as auxiliaries; and perhaps a few others: as, I *bade* him do it: you *dare* not do it; I *saw* him [6] do it; I *heard* him say it." [7]

The

Archbishop Tillotson, has fallen into the same mistake: 'Solomon was of this mind; and I make no doubt, but he made as wise and true proverbs as any body has done since: *him* only excepted, who was a much wiser and greater man than Solomon.' Sermon. I. 53.

[6] 'To *see* so many *to make* so little conscience of so great a sin.' Tillotson, Sermon. I, 22 'It cannot but be a delightful spectacle to God and angels, to *see* a young person besieged by powerful temptations on either side, *to acquit* himself gloriously, and resolutely, *to hold* out against the most violent assaults: to *behold* one in the prime and flower of his age, that is courted by pleasures and honors, by the Devil, and all the bewitching vanities of the world, *to reject* all these, and *to cleave* steadfastly unto God.' Ib. Sermon. 54. The impropriety of the phrases distinguished by Italic characters is evident. See Matth. xv. 31.

[7] 'What, know you not,

Being mechanical, you *ought* not *walk*,

Upon a labouring day, without the sign.

Of your profession?"

Shakespeare, Jul. Cæs.

Both grammar and custom require, '*ought* not *to walk*.' *Ought* is not one of the auxiliary verbs, though often reckoned among them, that it cannot be such, is plain from this consideration; that, if we consult custom and our ear, it does admit of another verb immediately following it, without the preposition *to*.

'To *wish* him *wrestle* with affection.'

Shakespeare, Much ado about Nothing.

'Nor

The infinitive mode is often made absolute, or used independently of the rest of the sentence; supplying the place of the conjunction *that* with the subjunctive mode: as, "*to confess* the truth, I was in fault;" to begin with the first, "*to proceed*;" "*to conclude*," that is, "*that I may confess: &c.*"

The infinitive mode has much of the nature of a substantive; expressing the action itself; which the verb signifies; as the participle has the nature of an adjective. Thus the infinitive mode does the office of a substantive in different cases; in the nominative; as, "*to play is* pleasant:" in the objective; as, "*boys love to play.*" In Greek it admits of the article through all its cases, with the preposition in the oblique cases: in English the article is not wanted, but the preposition may be used: "For *to will* is present with me; but *to perform* that which is good I find not." [8] "All their works they do *for to be seen* of men." [9]

But

‘ Nor with less dread the loud
Ethereal trumpet from on high *gan blow.*’

Milton, P. L. vi. 60.

These phrases are poetical, and by no means allowable in prose.

[8] Rom. vii. 18.

[9] Matth. xxiii. 5. The following sentences seem defective either in the construction, or the order of the words: Why do ye that *which is not lawful to do* on the sabbath days?—The shew-bread, *which is not lawful to eat*, but for the priests alone.’ Luke, vi. 2—4. The construction may be rectified, by supplying it; ‘which *it* is not lawful to do; which *it* is not lawful to eat:’ or the order of the words in this manner; ‘*to do which, to eat which*, is not lawful:’ Where the infinitive *to do, to eat*, does the office of the nominative case, and the relative *which* is in the objective case.

But the use of the preposition, in this and the like phrases, is now become obsolete.

“ For not *to have been dip'd* in Lethe's lake
Could save the son of Thetis *from to die*.”

Spenser.

Perhaps therefore the infinitive, and the participle, might be more properly called the substantive mode, and the adjective mode. [1]

The participle with a preposition before it, and still retaining its government, answers, to what is called in Latin the Gerund: as, “ Happiness is to be attained, by avoiding evil, and by doing good; by seeking peace, and by pursuing it.”

The participle, with an article before it, and the preposition *of* after it, becomes a substantive, expressing the action itself, which the verb signifies: [2]. “ These are the rules of Grammar, by *the*

[1] ‘ Here you may see, that visions are *to dread*.’

Dryden, Fables.

‘ I am not like other men, *to envy* the talents I cannot reach.’ Tale of a Tub, Preface. ‘ Grammarians have denied, or at least *doubted, them to be genuine*.’ Congreve's Preface to Homer's Hymn to Venus. ‘ That all our doings may be ordered by thy governance, *to do* always that is righteous in thy sight.’ Liturgy. The infinitive in these places seems to be improperly used.

[2] This rule arises from the nature and idiom of our language: and from as plain a principle, as any on which it is founded; namely, that a word, which has the article before it, and the possessive preposition *of* after it, must be a noun; and if a noun, it ought to follow the construction of a noun, and not to have the regimen of a verb. It is the participial termination of this sort of words, that is apt to deceive us, and make us treat them, as if they were of an amphibious species, partly nouns, and partly verbs. I believe there are hardly any of our writers, who have not fallen into this inaccuracy. That it is such, will perhaps more clearly appear, if we examine and resolve one or two examples in this kind.

“ God,

the observing of which you may avoid mistakes. Or it may be expressed by the participle, or gerund, “by *observing* which:” not, “by *observing of* which;” nor, “by *the observing* which:” for either of those two phrases, would be a confounding of two distinct forms.

I will add another example, and that of the best authority: “The middle station of life; seems to be the most advantageously situated for *the* *gaining*

“God, who didst teach the hearts of thy faithful people, by *the sending* to them *the light* of thy Holy Spirit:—” Collect Whitsunday. *Sending* is in this place a noun; for it is accompanied with the article; nevertheless it is also a transitive verb, for it governs the noun *light* in the objective case; but this is inconsistent; let it be either the one or the other, and abide by its proper construction. That these participial words are sometimes real nouns is undeniable; for they have a plural number as such; as, ‘the *outgoings* of the morning.’ *The sending* is the same with *the mission*; which necessarily requires the preposition *of* after it, to mark the relation between it and *the light*; *the mission of the light*; and so, *the sending of the light*. The phrase would be proper either way, by keeping to the construction of the noun, by *the sending of the light*; or of the participle, or gerund, by *sending the light*.

Again:—‘Sent to prepare the way of thy son our Saviour, by *preaching of repentance*.’ Collect, St. John Baptist. Here the participle, or gerund, hath as improperly the preposition *of* after it; and so is deprived of its verbal regimen, by which, as a transitive, it would govern the noun *repentance* in the objective case. Besides, the phrase is rendered obscure and ambiguous: for the obvious meaning of it, in its present form is, ‘by preaching concerning repentance, or on that subject;’ whereas the sense intended is, ‘by publishing the covenant of repentance, and declaring repentance to be a condition of acceptance with God.’ The phrase would have been perfectly right, and determinate to this sense, either way; by the noun by *the preaching of repentance*, or by the participle by *preaching repentance*.

‘So well-bred spaniels civilly delight

In muzzling of the game, they dare not bite.’

Pope, Epist. to Arbuthnot.

gaining of wisdom. Poverty turns our thoughts too much upon the supplying of our wants, and riches upon enjoying our superfluities." Addison, Spect. No. 464.

The participle frequently becomes altogether an adjective, when it is joined to a substantive merely to denote its quality; without any respect to time; expressing, not an action, but a habit; and as such, it admits of the degrees of comparison: as, "a learned, a more learned, a most learned man; a loving, more loving, most loving father." [3]

Simple sentences are, 1. Explicative, or explaining: 2. Interrogative, or asking: 3. Imperative, or commanding. [4] 1.

[3] In a few instances the active present participle hath been vulgarly used in a passive sense, as, *beholding* for *beholden*: *owing* for *owed*. And some of our writers are not quite free from this mistake:

- 'I would not be *beholding* to fortune for any part of the victory.' Sidney.
- 'I teach you all, what's *owing* to your queen.' Dryden.
- 'The debt, *owing* from one country to the other, cannot be paid without real effects sent thither to that value.' Locke.
- 'We have the means in our hands, and nothing but the application of them is *wanting*.' Addison.

So likewise the passive participle is often employed in an active sense, in the word *mistaken*, used instead of *mistaking*:

- 'You are too much *mistaken* in this king.'

Shakespeare, Henry V.

'I mistake;' or, 'I am mistaken;' means, 'I misunderstand:' but, 'I am mistaken,' means properly, 'I am misunderstood.'

[4] These are the three primary modes, or manners of expressing our thoughts concerning the being, doing or suffering of a thing. If it comes within our knowledge, we explain it, or make a declaration of it; if we are ignorant of it, or doubtful, we make an enquiry about it; if it is not immediately in our power, we express our desire or will concerning it. In Theory, therefore

1. An explicative sentence is, when a thing is said to be, or not to be; to do, or not to do; to suffer, or not to suffer; in a direct manner: as in the foregoing examples. If the sentence be negative, the adverb *not* is placed after the auxiliary; or after the adverb itself, when it has no auxiliary: as, "It *did not* touch him;" or "it *touched him not*." [5]

2. In an interrogative sentence, or when a question is asked, the nominative case follows the principal verb, or the auxiliary: as, "*was it* he?" "*did Alexander* conquer the Persians?" And the adverb *there*, accompanying the verb neuter, is also placed after the verb: as, "*was there* a man?" So that the question depends intirely on the order of the words. [6]

3.

therefore, the interrogative form seems to have as good a title to a mode of its own, as either of the other two, but practice hath determined it otherwise; and has, in all the languages with which we are much acquainted, supplied the place of an interrogative mode, either by particles of interrogation, or by a peculiar order of the words in the sentence. If it be true, as I have somewhere read, that the modes of the verbs, are more numerous in the Lapland tongue, than in any other, possibly the Laplanders may be provided with an interrogative mode.

[5] 'The burning lever *not deludes* his pains.'

Dryden, Ovid Metam. B. xii.

'I hope, my Lord, said he, I *not offend*.' Dryden, Fables.

These examples make the impropriety of placing the adverb *not* before the verb very evident. Shakespear frequently places the negative before the verb:

'She *not denies* it.'

Much ado.

'For men

Can counsel, and give comfort to that grief,

Which they themselves *not feel*.'

Ibid.

It seems therefore, as if this order of words had antiently been much in use, though now grown altogether obsolete.

[6] *Did he not fear* the Lord, and *besought* the Lord, and the Lord *repented* him of the evil which he had pronounced against them?

3. In an imperative sentence, when a thing is commanded to be, to do, to suffer, or not; the nominative case follows the verb, or the auxiliary: as, "Go, thou traitor;" or, "do thou go:" or the auxiliary *let*, with the objective [7] case after it, is used: as, "Let us be gone." [8]

I

The

them? Jer. xxvi. 19. Here the interrogative and explicative forms are confounded. It ought to be, 'Did he not *fear* the Lord, and *befeech* the Lord? and *did not* the Lord *repent* him of the evil?' 'If a man have an hundred sheep, and one of them be gone astray, *doth* he not *leave* the ninety and nine, and *goeth* into the mountains, and *seeketh* that which is gone astray? Mat. xviii. 12. It ought to be *go* and *seek*; that is, *doth* he not *go* and *seek* that which is gone astray?

[7] 'For ever in this humble cell

Let Thee and I, my fair one, dwell.'

Prior.

It ought to be *me*.

[8] It is not easy to give particular rules for the management of the modes and times of verbs, with respect to one another, so that they may be proper and consistent; nor would it be of much use: for the best rule that can be given is this very general one, to observe what the sense necessarily requires. But it may be of use to consider one or two examples, that seem faulty in these respects; and to examine where the fault lies.

'Some who the depth of eloquence *have found*,
In that unnavigable stream were *drown'd*.'

Dryden, Juv. Sat. x.

The event mentioned in the first line is plainly prior in time to that mentioned in the second; this is subsequent to that, and a consequence of it. The first event is mentioned in the present perfect time; it is present and completed; they *have* (now) *found* the depth of eloquence. The second event is expressed in the past indefinite time; it is past and gone; but when it happened uncertain: 'they *were drown'd*.' We observed, that the last mentioned event is subsequent to the first: but how can the past time be subsequent to the present? It therefore ought to be, in the second line, *are*, or *have been*, *drowned*, in the present indefinite, or perfect; which is consistent with the present perfect time in the first line: or, in the first line *had found* in the past perfect; which would be consistent with the past indefinite in the second line.

'Friend

The Adjective in English, having no variation of gender or number, cannot but agree with the substantive

' Friend to my life, which *did* not you *prolong*,
' The world *had* wanted many an idle song.'

Pope, Epistle to Arbuthnot.

It ought to be, either *had* not you *prolonged*; or, *would* want.

There seems to be a fault of the like nature in the following passage :

' But oh ! 'twas little that her life
O'er earth and waters *bears* thy fame :——'

Prior.

It ought to be *bore*, in the second line.

Again,

' Him portion'd maids, apprentic'd orphans *blest*,
The young who *labour*, and the old who *rest*.'

Pope, Moral Ep. iii. 267.

' Fierce as he *mov'd*, his silver shafts *resound*.'

The first verb ought to be in the same time with the following :

' Great Queen of arms, whose favor Tydeus won,
As thou *defend'st* the fire, defend the son.'

Pope, Iliad, x. 337.

It ought to be *defendedst*

' Had their records been delivered down in the vulgar tongue, they could not now be understood, unless by antiquaries, who *made* it their chief study to expound them.' Swift, Letters on the English Tongue. Here the latter part of the sentence depends intirely on the *supposition* expressed in the former, ' of their records being delivered down in the vulgar tongue : therefore *made* in the indicative mode, which implies no supposition, and in the past indefinite time is improper : It would be much better in the past definite and perfect, *had made* ; but indeed ought to be in the subjunctive mode, present or past time, *should make*, or *should have made*.

' And Jesus answered, and said unto him, What wilt thou that I should do unto thee ? The blind man said unto him, Lord, that I *might* receive my sight.' Mark x. 51. ' That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death ; if by any means I *might* attain unto the resurrection of the dead.' Phil. iii. 10—11. It ought to be *may* in both places. See also John ix. 39. Ephes. iii. 19. Col. i. 9—10.

' On the morrow, because he *would have known* the certainty, wherefore he was accused of the Jews, he loosed him.' Acts xxii. 30. It ought to be because he *would know* ; or rather, *being willing to know*.

' I

substantive in those respects; some of the pronominal adjectives only excepted, which have the plural number : as, *these, those* : which must agree in number [9] with their substantives.

Nouns

' *I thought to have written* last week;' is a very common phrase : the infinitive being in the past time as well as the verb, which it follows. But it is certainly vicious; for how long soever it *now* is since *I thought, to write* was *then* present to me; and must still be considered as present, when I bring back that time, and the thoughts of it. It ought to be therefore, '*I thought to write* last week.' 'I cannot excuse the remissness of those, whose business it *should have been*, as it certainly *was* their interest, *to have interposed* their good offices.' Swift. 'There were two circumstances, which *would have made* it necessary for them *to have lost* no time.' Ibid. 'History painters *would have found* it difficult, *to have invented* such a species of beings.' Addison; Dial. I. on Medals. It ought to be, *to interpose, to lose, to invent.*

[9] 'By *this means* thou shalt have no portion on this side the river.' Ezra iv. 16. 'It renders us careless of approving ourselves to God by religious duties, and by *that means* securing the continuance of his goodness.' Atterbury, Sermons. Ought it not to be, by *these means*, by *those means*? or by *this mean*, by *that mean*, in the singular number? as it is used by Hooker, Sidney, Shakespear, &c.

'We have strict statutes, and most biting laws,
Which for *this nineteen years* we have let sleep.'

Shakespear, Meas. for Meas.

'I have not wept *this forty years*.' Dryden. 'If I had not left off troubling myself about *those kind* of things.' Swift, Letter to Steel. 'I fancy *they are these kind* of Gods, which Horace mentions in his allegorical vessel.' Addison, Dial. II. on Medals. 'I am not recommending *these kind* of sufferings to your liking.' Bishop Sherlock, Disc. Vol. II. 11. So the pronoun must agree with its noun : in which respect let the following example be considered. '*It is* an unanswerable argument of a very refined age, the wonderful *civilities* that have passed between the nation of authors and that of readers.' Swift, Tale of a Tub, Sect. x. As to these wonderful *civilities*, one might say, that '*they are* an unanswerable argument, &c.' but as the sentence stands at present it is not easy to reconcile it to any grammatical propriety. '*A person* (that is, *one*) *whom* all the world allows to be so much your *better*.' Swift, Battle of Books. 'His face was easily taken.'

Nouns of measure and number are sometimes joined in the singular form with numeral adjectives denoting plurality : as. " Fifty *foot* ;" " Six *score*."

" Ten thousand *fathom* deep."

Milton, P. L. ii. 934.

" A hundred *head* of Aristotle's friends."

Pope, Dunciad, iv. 192.

The adjective generally goes before the noun : as, " a wise man ; a good horse ;" unless something depend on the adjective ; as, " food convenient for me : " or the adjective be emphatical ; as, " Alexander the Great : " and it stands immediately before the noun, unless the verb *to be*, or any auxiliary joined to it, come between the adjective and the noun ; as, " happy is the man ; happy shall he be." And the article goes before the adjective ; except the adjectives *all*, *such*, and *many*, and others subjoined to the adverbs, *so*, *as*, and *how* ; " as, *all the men* ;" " *such a man* ;" " *many a man* ;" " *so good a man* ;" " *as good a man as ever lived* ;" " *how beautiful a prospect is here !*" And sometimes, when there are two or more

taken either in painting or sculpture ; and scarce any *one*, though never so indifferently skilled in *their* art, failed to hit it.' Wel-woods's Memoirs, p. 68. 6th Edit. And the phrase which occurs in the following examples, though pretty common and authorized by custom, yet seems to be somewhat defective in the same way.

' 'Tis *these*, that early taint the female soul.' Pope.

' 'Tis *they*, that give the great Atrides' spoils ;

' 'Tis *they*, that still renew Ulysses' toils.' Prior.

' Who was't came by ?

'Tis *two or three*, my Lord, that bring you word,

Macduff is fled to England.' Shakespear, Macb.

more adjectives joined to the noun, the adjectives follow the noun : as, “ a man learned and religious.”

There are certain adjectives, which seem to be derived without any variation from verbs, and have the same signification with the passive participles of their verbs : they are indeed no other than Latin passive participles adapted to the English termination : as, *annihilate*, *contaminate*, *elate* ;

‘ To destruction sacred and *devote*.’ Milton

‘ The alien compost is *exhaust*.’

Philips, Cyder.

These (some few excepted, which have gained admission into common discourse,) are much more frequently, and more allowably, used in poetry, than in prose. [1]

The distributive pronominal adjectives *each*, *every*, *either*, agree with the nouns, pronouns, and verbs of the singular number only : [2] as,

I 2.

“ The

[1] Adjectives of this sort are sometimes very improperly used, with the auxiliary *have*, or *had*, instead of the active perfect participle : as, “ Which also king David did dedicate unto the Lord, with the silver and gold that he *had* *dedicate* of all nations which he subdued.” 2 Sam. viii. 11. ‘ And Jehoshaphat took all the hallowed things, that—his fathers, kings of Judah, *had* *dedicate*.’ 2 Kings, xii. 18. So likewise Dan. iii. 19. It ought to be, *had* *dedicated*. ‘ When both interests of tyranny and episcopacy *were* *incorporate* into each other.’ Milton, *Eiconoclast*, xvii.

[2] ‘ Let *each* esteem other better than *themselves*.’ Phil. ii. 3. It ought to be, *himself*. ‘ It is requisite, that the language of an heroic poem should be both perspicuous and sublime. In proportion as *either* of these two qualities *are* [is] wanting, the language is imperfect.’ Addison, *Spect.* No. 285. ‘ ’Tis observable

b.c

“The king of Israel and Jehosaphat the king of Judah sat, *each* (king) on *his* throne, having (*both*) put on their robes.” 1 Kings, xxii. 10. “*Every tree* is known by *his* own fruit.” Luke vi. 44.

“Lepidus flatters both,
Of both is flatter’d; but he neither loves,
Nor *either* cares for him.”

Shakespear, Ant. and Cleop.
Unless the plural noun convey a collective idea : as, “That *every twelve years* there should be set forth two ships.” Bacon.

Every verb, except in the infinitive, or the participle, hath its nominative case, either expressed or implied : [3] as,

“Awake,

ble, that every *one* of the letters *bear* date after his banishment; and *contain* a complete narrative of all his story afterwards.” Bentley, Dissert. on Themistocle’s Epistles, Sect. ii. It ought to be *bears*, and *they contain*.

Either is often used improperly instead of *each* : as, ‘The king of Israel, and Jehosaphat king of Judah sat *either* [each] of them on his throne.’ 2 Chron. xviii. 9. ‘Nadab and Abihu, the sons of Aaron, took *either* [each] of them his censer. Lev. x. 1. See also 1 Kings, vii. 15. *Each* signifies *both* of them, taken distinctly, or separately : *either* properly signifies *only the one, or the other*, of them, taken disjunctively. For which reason the like expression in the following passages seems also improper : ‘They crucified two other with him, on *either* side one, and Jesus in the midst.’ John xix. 18. ‘Of *either* side of the river was there the tree of life.’ Rev. xxii. 2. See also 1 Kings, x. 19. ‘Proposals for a truce between the ladies of *either* party.’ Addison, Freeholder. Contents of No. 38.

[3] ‘Forasmuch as it hath pleased Almighty God of his goodness to give you safe deliverance, and *both* preserved you in the great danger of childbirth.’ Liturgy. The verb, *both preserved*, hath here no nominative case; for it cannot be properly supplied by the preceding word *God*, which is in the objective case. It ought to be, ‘*and be both preserved* you;’ or rather, ‘*and to preserve*’

‘Awake, arise, or be for ever fall’n?’
that is, ‘Awake ye, &c.’

Every nominative case, except the case absolute, and when an address is made to a person, belongs to some verb, either expressed or implied: [4] as
in

serve you. Some of our best writers have frequently fallen into this, which appears to me to be no small inaccuracy: I shall therefore add some more examples of it, by way of admonition; inserting in each, within crotchets, the nominative case that is deficient, and that must necessarily be supplied to support the proper construction of the sentence. ‘If the calm, in which he was born, and [which] lasted so long, had continued.’ Clarendon, *Life*, p. 43. ‘The remonstrance he had lately received from the House of Commons, and [which] was dispersed throughout the kingdom.’ Clarendon, *Hist.* Vol. I. p. 366. 8vo. ‘These we have extracted from an historian of undoubted credit, a reverend bishop, the learned Paulus Jovius; and [they] are the same that were practised under the pontificate of Leo. X.’ Pope, *Works*, Vol. VI, p. 301. ‘A cloud-gathering in the north; which we have helped to raise, and [which] may quickly break in a storm upon our heads.’ Swift, *Conduct of the Allies*. ‘A man, whose inclinations led him to be corrupt, and [who] had great abilities to manage and multiply and defend his corruptions.’ Gulliver, Part I. Chap. vi. ‘My master likewise mentioned another quality, which his servants had discovered in many Yahoos, and [which] to him was wholly unaccountable.’ Gulliver, Part IV. Chap. vii. ‘This I filled with the feathers of several birds I had taken with springes made of Yahoo hairs, and [which] were excellent food.’ Ibid. Chap. x. ‘Osiris, whom the Grecians call Dionysius, and [who] is the same with Bacchus.’ Swift, *Mechan. Oper. of the Spirit*, Sect. ii.

‘Which Homer might without a blush rehearse,
And leaves a doubtful palm in Virgil’s verse.’

Dryden, *Fables*, Dedication.

‘Will martial flames for ever fire thy mind,
And never, never be to Heav’n resign’d?’ Odyssæy, xii. 145.
‘And will [it, thy mind,] never——’

[4] *Which rule*, if it had been observed, a neighboring prince would have wanted a great deal of that incense which hath been offered up to him by his adorers.’ Atterbury, *Serm.* I. I. The pronoun *it* is here the nominative case to the verb *observed*; and
which

in the answer to a question: "Who wrote this book? Cicero?" that is, "Cicero *wrote it.*" Or when the verb is understood; as,

'To whom thus Adam?'

that is, *spake.*

Every possessive case supposes some noun, to which it belongs: as when we say, "St. Paul's, or St. James's," we mean St. Paul's *church*, or St. James's *palace.*

Every adjective has relation to some substantive, either expressed or implied: as, "The Twelve," that is, *Apostles*; "the wise, the elect," that is, *persons.*

In some instances the adjective becomes a substantive, and has an adjective joined to it: as, "the chief good;" "Evil be thou my good!" [5]

In

which rule is left by itself, a nominative case without any verb following it. This manner of expression, however improper, is very common. It ought to be, 'If *this rule* had been observed, &c.' 'We have no better materials to compound the priesthood of, than the mass of mankind: *which*, corrupted as it is, those who receive orders must have some vices to leave behind them, when they enter into the church.' Swift, Sentiments of a Church of Englandman.

[5] Adjectives are sometimes employed as adverbs: improperly, and not agreeably to the genius of the English language. As, '*indifferent* honest, *excellent* well. Shakspear, Hamlet. '*Extreme* elaborate.' Dryden, Essay on Dram. Poet. '*Marvellous* graceful.' Clarendon, Life, p. 18. '*Marvellous* worthy to be praised.' Psal. cxlv. 3. for so the translators gave it. '*Extreme* unwilling; *extreme* subject.' Swift, Tale of a Tub, and Battle of Books. 'He behaved himself *conformable* to that blessed example.' Sprat's Sermons, p. 80. 'I shall endeavor to live hereafter *suitable* to a man in my station.' Addison, Spect. No. 530. 'The Queen having changed her ministry
suitable

In others, the substantive, becomes an adjective

OR

suitable to her own wisdom.' Swift, Exam. No. 21. 'The assertions of this author are *easier* detected.' Swift, Public Spirit of the Whigs. 'The characteristic of his sect allowed him to affirm no *stronger* than that.' Bentley, Phil. Lips. Remark LIII. 'If one author had spoken *nobler* and *loftier* than another.' Ibid. 'Xenophen says *express*.' Ibid. Remark XLV. 'I can never think so very *mean* of him.' Id. Dissertation on Phalaris, p. 24. 'Homer describes this river *agreeably* to the vulgar reading.' Pope, Note on Iliad. ii. ver. 1032. So *exceeding*, for *exceedingly*, however improper, occurs frequently in the vulgar translation of the Bible, and has obtained in common discourse. 'We should live soberly, righteously, and *godly* in this present world.' Tit. ii. 12. See also 2 Tim. iii. 12. 'To convince all that are *ungodly* among them, of all their *ungodly* deeds, which they have *ungodly* committed.' Jude 15. 'I think it very *masterly* written.' Swift to Pope, Let. lxxiv.

'O Liberty, thou Goddess *heavenly* bright.' Addison.

The termination *ly*, being a contraction of *like*, expresses *similitude* or *manner*; and being added to nouns, forms adjectives; and added to adjectives, forms adverbs. But adverbs expressing *similitude* or *manner*, cannot be so formed from nouns: the few adverbs, that are so formed, have a very different import: as, *daily*, *yearly*; that is, day by day, year by year. *Early*, both adjective and adverb, is formed from the Saxon preposition *ær*, *before*. The adverbs therefore above noted are not agreeable to the analogy of formation established in our language, which requires *godlily*, *ungodlily*, *heavenlily*: but these are disagreeable to the ear, and therefore could never gain admittance into common use.

The word *lively* used as an adverb, instead of *livelily* is liable to the same objection; and, not being so familiar to the ear, immediately offends it. 'That part of poetry must needs be best, which describes most *lively* our actions and passions, our virtues and our vices.' Dryden, Pref. to State of Innocence. 'The whole design must refer to the golden age, which it *lively* represents.' Addison, on Medals. Dial. II.

On the other hand, an adverb is improperly used as an adjective in the following passages. 'We may cast in such seeds and principles, as we judge most *likely* to take *soonest* and deepest root.' Tillotson, Vol. I. Sermon 52. 'After these wars, of which they hope for a *soon* and prosperous issue. Sidney. 'Use a little wine for thy stomach's sake, and thine *often* infirmities.' 1 Tim. v. 23. Unless *soon* and *often* were formerly adjectives, though now wholly obsolete in that form. See Johnson's Dictionary; *often-times* and *soonly*.

or supplies its place; being prefixed to another substantive, and linked to it by a mark of conjunction: as, “sea-water; land-tortoise; forest-tree.”

ADVERBS have no government. [6]

The Adverb, as its name imports, is generally placed close or near to the word, which it modifies or affects; and its propriety and force depend on its position. [7] Its place for the most part is before adjectives; after verbs active or neuter; and it frequently stands between the auxiliary and the verb: as, “He made a *very elegant* harangue; he *spake unaffectedly* and *forcibly*; and *was attentively heard* by the whole audience.”

Two negatives in English destroy one another, or are equivalent to an affirmative: [8] as,

Nor

[6] ‘*How-much soever* the reformation of this corrupt and degenerate age is *almost utterly* to be despaired of, we may yet have a more comfortable prospect of future times.’ Tillotson, I. Preface to Serm. 49. The first part of this sentence abounds with adverbs, and those such, as are hardly consistent with one another.

[7] Thus it is commonly said, ‘I *only* spake three words: when the intention of the speaker manifestly requires, ‘I spake *only* three words.’

‘Her body shaded with a slight cymarr,

Her bosom to the view was *only* bare.”

Dryden, Cymon and Iphigenia.

The sense necessarily requires this order,

‘Her bosom *only* to the view was bare.’

[8] The following are examples of the contrary: :

‘Give not me counsel;

Nor let *no* comforter delight mine ear.’

Shakespear, Much ado.

‘She cannot love,

Nor take *no* shape *nor* project of affection.’

Ibid.

Shakespear uses this construction frequently. It is a relique of the ancient style, abounding with negatives; which is now grown wholly obsolete: .

‘And

‘ Nor did they *not* perceive the evil plight
In which they were, or the fierce pains *not* feel.’

Milton, P. L. i. 335.

PREPOSITIONS have a government of cases; and in English they always require the objective case after them: as, *with him; from her; to me.* [9]

The preposition is often separated from the relative which it governs, and joined to the verb at the end of the sentence, or of some member of it: as, “Horace is an author, *whom* I am much delighted *with*.” “The [1] world is too well-bred, to shuck authors with a truth, *which* generally their booksellers are the first that inform them *of*.” This is an idiom, which our language is strongly inclined to: it prevails in common conversation, and suits very well with the familiar style

‘ And of his port as meke as is a maid,

He *never* yet *no* villainy *ne* said

In all his life unto *no* manner wight :

He was a very parfit gentil knight.’

Chaucer.

‘ I *cannot* by *no* means allow him, that this argument must prove.’

Bentley, Dissert. on Phalaris, p. 515. ‘ That we need not, *nor* do *not*, confine the purposes of God.’ Id. Sermon 8.

[9] ‘ *Who* servest thou under?’

Shakespear, Hen. V.

‘ *Who* do you speak to?’

As you like it.

‘ Ill tell you, *who* time ambles *withal*, *who* time trots *withal* *who* time gallops *withal*, and *who* he stands still *withal*.’

‘ I pr’ythee, *whom* doth he trot *withal*?’

Ibid.

‘ We are still much at a loss, *who* civil power belongs to.’

Locke.

In all these places, it ought to be *whom*.

‘ Now Margaret’s curse is fall’n upon our heads,

When she exclaim’d on Hastings, you, and I.’

Shakespear, Rich. III.

It ought to be *me*.

[1] Pope, Preface to his poems.

style in writing : but the placing of the preposition before the relative, is more graceful, as well as more perspicuous ; and agrees much better with the solemn and elevated style. [2]

Verbs are often compounded of a verb and a preposition ; as, *to uphold, to outweigh, to overlook* : and this composition sometimes gives a new sense to the verb ; as, *to understand, to withdraw, to forgive*. [3] But in English the preposition is more frequently placed after the verb, and separate from it, like an adverb ; in which situation it is no less apt to affect the sense of it, and to give it a new meaning ; and may still be considered as belonging to the verb, and as a part of it. As, *to cast* is, to throw ; but *to cast up*, or to compute *an account*, is quite a different thing : thus, *to fall on, to bear out, to give over, &c.* So that the meaning of the verb, and the propriety of the phrase, depend on the preposition subjoined. [4]

As

[2] Some writers separate the preposition from its noun, in order to connect different prepositions with the same noun ; as, ‘ To suppose the zodiac and planets to be efficient *of*, and antecedent *to*, themselves.’ Bentley, Serm. 6. ‘ Thus, whether in the familiar or the solemn style, is always inelegant ; and should never be admitted, but in forms of law, and the like ; where fulness and exactness of expression must take place of every other consideration.’

[3] *With* in composition retains the signification which it has among others in the Saxon, of *from* and *against* : as, *to withhold, to withstand*. So also *for* has a negative signification from the Saxon : as, *to forbid, forbeodan ; to forget, forgitan*.

[4] Examples of impropriety in the use of the preposition, in phrases of this kind. ‘ Your character, which I, or any other writer, may now value ourselves *by* (upon) drawing.’ Swift, Letter

As the preposition subjoined to the verb hath the construction and nature of an adverb, so the

K

adverbs

Letter on the English Tongue. 'You have bestowed your favors *to* (upon) the most deserving persons.' Ibid. 'Upon such occasions as fell *into* (under) their cognizance.' Swift, Contests and Dissensions, &c. chap. ii. 'That variety of factions *into* (in) which we are still engaged.' Ibid. chap. v. 'To restore myself *into* (to) the good graces of my fair critics.' Dryden's Pref. to Aureng. 'Accused the ministers *for* (of) betraying the Dutch.' Swift, Four last years of the Queen, Book ii. 'Ovid, whom you accuse *for* (of) luxuriancy of verse.' Dryden, on Dram. Poesy. 'The people of England may congratulate *to* themselves, that —.' Dryden. 'Something like this, has been reproached *to* Tacitus.' Bolingbroke on History, Vol. I. p. 136. 'He was made much *on* (of) at Argos.'—'He is resolved *of* (on) going to the Persian court.' Bentley, Dissert. on Themistocles's Epistles, Sect. iii. 'Neither, the one nor the other shall make me swerve *out of* (from) the path, which I have traced to myself.' Bolingbroke, Letter to Wyndham, p. 252.

'And virgins smil'd at what they blush'd before :'
what they blush'd. (at) Pope, Essay on Crit.
'They are now reconciled by a zeal for their cause, to what they could not be prompted (to) by a concern for their beauty.' Addison, Spect. No. 81. 'If policy can prevail *upon* (over) force.' Addison, Travels, p. 62. 'I do likewise dissent *with* (from) the Examiner.' Addison, Whig Exam. No. 1. 'Ye blind guides, which strain *at* a gnat, and swallow a camel.' Matt. xxiii. 24. 'Which strain *out*, or take a gnat *out* of the liquor by straining it : ' the impropriety of the preposition has wholly destroyed the meaning of the phrase. Observe also, that the noun generally requires after it, the same preposition, as the verb from which it is formed : 'It was perfectly in compliance *to* (with) some person, for whose opinion I have great deference.' Swift, Preface to Temple's Memoirs. 'Not from any personal hatred to them, but in justification *to* (of) the best of Queens.' Swift, Examiner, No. 23. In the last example, the verb being transitive, and requiring the objective case, the noun formed from it, seems to require the possessive case, or its preposition after it. Or perhaps be meant to say, 'In *justice* to the best of Queens.' 'The wisest Princes need not think it any diminution *to* (of) their greatness, or derogation *to* (from) their sufficiency, to rely upon council.' Bacon, Essay xx. 'No discouragement *for* the authors to proceed.' Tale of a Tub, Pref. 'A strict observance *after* times, and

adverbs *here, there, where*, with a preposition subjoined, as *hereof, therewith, whereupon*, [5] have the construction and nature of pronouns.

The prepositions *to* and *for* are often understood chiefly before the pronoun; as, "give me the book; get me some paper;" that is, *to me, for me*.

[6] The

and fashions.' Ibid. Sect. ii. 'Which had a much greater share of inciting him, than any regards *after* his father's commands.' Ibid. Sect. vi. So the noun *aversion*, (that is, a turning away) as likewise the adjective *averse*, seems to require the preposition *from* after it; and not so properly to admit of *to*, or *for*, which are often used with it.

[5] These are much disused in common discourse, and are retained only in the solemn, or formulary style. 'They (our authors) have of late, 'tis true, reformed in some measure the gouty joints, and darning works of *whereunto's, whereby's, thereof's, therewith's*, and the rest of this kind; by which complicated periods are so curiously strong, or hooked on, one to another, after the longspun manner of the bar or pulpit.' Lord Shaftesbury, Miscel. V.

'Fra sche *thir* wourdis had sayd.' Gawin Douglas, Æn. x.

'*Thir* wikkit schrewis. Ibid. Æn. xii.

'That is, *these* words; *these* wicked shrews.' '*Theyr, these*, or *those*, masculine; *thaer, these*, or *those*, feminine' Iflandick. Hence, perhaps, *thereof, therewith*, &c. of, with *them*; and so, by analogy, the rest of this class of words.

[6] Or in these and the like phrases, may not *me, thee, him, her, us*, which in Saxon, are the dative cases of their respective pronouns, be considered as still continuing such in the English, and including in their very form the force of the prepositions *to* and *for*? There are certainly some other phrases, which are to be resolved in this manner: 'Wo is *me*!' The phrase is pure Saxon: Wa is me: '*me*' is the dative case: in English, with the preposition, *to me*. So, '*methinks*;' Saxon, '*me thincth*.' '*As us thought*:' Sir John Maundeville. '*Methoughts*, this short interval of silence has had more music in it, than any of the same space of time before or after it.' Addison, Tatler, No. 133. See also Spect. No. 63. It ought to be, *methought*. 'The Lord do that, which *seemeth him* good.' 1 Sam. x. 12. See also, 1 Sam. iii. 18, 2 Sam. xviii. 4. 'O well is *thee*!' Psal. xxxviii. 2. '*Wel* *his the*, id est, bene est tibi.' Simeon Dunelm,

The preposition *in* or *on*, is often understood before nouns expressing time; as, *this day*; *next month*; *last year*; that is, “*on this day*,” “*in next month*,” “*in last year*.”

In poetry, the common order of words is frequently inverted; in all ways, in which it may be done without ambiguity or obscurity.

Two or more simple sentences, joined together by one or more connective words, become a compounded sentence.

There are two sorts of words, which connect sentences. 1. relatives; 2. conjunctions.

Examples: 1. “Blessed is the man, *who* feareth the Lord.” 2. “Life is short, *and* art is long.”
1. and 2. “Blessed is the man, *who* feareth the Lord, *and* keepeth his commandments.”

The relatives *who*, *which*, *that*, having no variation of gender or number, cannot but agree with their antecedents. *Who* is appropriated to persons; and so may be accounted masculine and feminine only: we apply *which* now to things only: and to irrational animals, excluding them
from

clm. apud X. Scriptores, col. 135. ‘Well is *him* that ther mai be.’ Anglo-Saxon Poem in Hickes’s Thesaur. Vol. I. p. 231. ‘Well is *him* that dwelleth with a wife of understanding.’— ‘Well is *him* that hath found prudence.’ Eccclus. xxv. 8, 9. The translator thought to correct his phrase afterward; and so hath made it neither Saxon nor English: ‘Well is *he*, that is defended from it.’ Eccclus xxxviii. 19. ‘Wo worth the day!’ Ezek. xxx. 2. that is, Wo be *to* the day. The word *worth* is not the adjective, but the Saxon verb *wæorthan*, or *worthan*, *fieri*, *to be*, *to become*; which is often used by Chaucer, and is still retained as an auxiliary verb in the German language.

from personality, without any consideration of sex: *which* therefore may be accounted neuter. But formerly they were both indifferently used of persons: "Our Father *which* art in heaven." *That* is used indifferently both of persons and things: but perhaps would be more properly confined to the latter. *What* includes both the antecedent and the relative: as, "This was *what* he wanted;" that is, "*the thing which* he wanted. [7]"

The relative is the nominative case to the verb, when no other nominative comes between it and the verb: but when another nominative comes between it and the verb, the relative is governed by some word in its own member of the sentence: as, "The God, *who* preserveth me; *whose* I am, and *whom* I serve." [8] Every

[7] *That* hath been used in the same manner as including the relative *which*; but it is either improper, or obsolete: as, 'To consider advisedly of *that* is moved.' Bacon, Essay xxii. 'We speak *that* we do know, and testify *that* we have seen.' John iii. 11. So likewise the neuter pronoun *it*: as, 'By this also, a man may understand, when it is, that men may be said to be conquered; and in what the nature of conquest and the right of a conqueror consisteth: for this submission is *it* (that which) implyeth them all.' Hobbes, Leviathan, Conclusion. "And this is *it* (that which) men mean by distributive justice, and (which) is properly termed equity.' Hobbes, Elements of Law, Part I. chap. iv. 2.

[8] '*Who*, instead of going about doing good, *they* are perpetually intent upon doing mischief.' Tillotson, Sermon I. 18. The nominative case *they* in this sentence is superfluous: it was expressed before in the relative *who*. 'Commend me to an argument *that*, like a stall, there's no fence against *it*.' Bentley, Dissert. on Euripedes's Epistles, sect. i. If *that* be designed by the relative, it ought to be *which*, governed by the preposition *against*, and *it* is superfluous: thus, '*against which* there is no fence:' but if *that* be a conjunction, it ought to be in the preceding member, '*such* an argument.'

Every relative must have an antecedent to which it refers, either expressed, or understood: as, “*Who steals my purse, steals trash:*” that is, *the man, who—*

The relative is of the same person with the antecedent: and the verb agrees with it accordingly: as, “*Who is this, that cometh from Edom; this, that is glorious in his apparel?—I, that speak in righteousness.*” Isaiah, lxiii. 1. “*O Shepherd of Israel; Thou, that leadest Joseph like a flock: Thou, that dwellest between the Cherubims.*” Psal. lxxx. 1. [9].

K 2.

When

[9] ‘*I am the Lord, that maketh all things; that stretcheth forth the heavens alone:*’ Isaiah, xlv. 24. Thus far is right: *the Lord* in the third person is the antecedent, and the verb agrees with the relative in the third person: ‘*I am the Lord, which Lord, or He that, maketh all things.*’ It would have been equally right, if *I* had been made the antecedent, and the relative and the verb had agreed with it in the first person: *I am the Lord, that make all things.*’ But when it follows; ‘*that stretcheth abroad the earth by myself;*’ there arises a confusion of persons, and a manifest solecism.

‘*Thou great first cause, least understood!*

Who all my sense confin’d

To know but this, that Thou art good,

And that myself am blind:

Yet gave me in this dark estate, &c.’ Pope, Uni. Prayer.

It ought to be, *confinest, or didst confine: gavest, or didst give; &c.* in the second person.

‘*O Thou supreme! high thron’d all height above!*

O great Pelasgic, Dodonean Jove!

Who ’midst surrounding frosts, and vapours chill,

Preside on bleak Dodona’s vocal hill!

Pope, Iliad, xvi. 284.

‘*Nor thou, lord Arthur, shalt escape:*

To thee, I often call’d in vain,

Against that assassin in crape;

Yet

When *this*, *that*, *these*, *those*, refer to a preceding sentence; *this*, or *these*, refers to the latter member or term; *that*, or *those*, to the former: as,
Self-love, the spring of motion, acts the soul;
Reason's comparing balance, rules the whole:
 Man, but for *that* no action could attend;
 And, but for *this*, were active to no end."

Pope, Essay on Man.

"Some place the bliss in action, *some* in ease:
Those call it pleasure, and contentment *these*."

Ibid.

The relative is often understood, or omitted:
 as, "The man I love;" that is, "*whom* I love." [1]
 The

Yet *thou* couldst tamely see me slain:
 Nor when I felt the dreadful blow.
 Or *child* the dean, or *pinch'd* thy spouse."

Swift, Market-hill Thorn.

See above p. 46, Note.

[1] 'Abuse on all he lov'd, or lov'd him, spread.'

Pope, Epist. to Arbuthnot.

That is, 'all *whom* he lov'd, or *who* lov'd him:' or to make it more easy by supplying a relative, that has no variation of cases, 'all *that* he lov'd, or *that* lov'd him.' The construction is hazardous, and hardly justifiable, even in poetry. 'In the temper of mind he was then.' Addison, Spect. No. 549. 'In the posture I lay.' Swift, Gulliver, Part I. chap. 1. In these and the like phrases, which are very common, there is an elipsis both of the relative and the preposition; which would have been much better supplied: 'In the temper of mind *in which* he was then:' 'In the posture *in which* I lay.' 'The little satisfaction and consistency (which) is to be found in most of the systems of divinity (which) I have met with, made me betake myself to the sole reading of the Scripture, (to which they all appeal) for the understanding (of) the Christian religion.' Locke, Preface to the Reasonableness of Christianity. In the following example, the antecedent is omitted: 'He desired they might go to the altar together, and jointly return their thanks to *whom* only it was due.' Addison, Freeholder, No. 49. In general, the omission of the
relative

The accuracy and clearness of the sentence depend very much upon the proper and determinate use of the relative; so that it may readily present its antecedent to the mind of the hearer, or reader, without any obscurity or ambiguity. The same may be observed of the pronoun and the noun; which by some are called also the relative and the antecedent. [2]

CONJUNCTIONS

relative seems to be too much indulged in the familiar style; it is ungraceful in the solemn; and, of whatever kind the style be, it is apt to be attended with obscurity and ambiguity.

[2] The connective parts of sentences are the most important of all, and require the greatest care and attention: for it is by these chiefly, that the train of thought, the course of reasoning, and the whole progress of the mind, in continued discourse of all kinds, is laid open; and on the right use of these, the perspicuity, that is, the first and greatest beauty of style, principally depends. Relatives and conjunctions, are the instruments of connection in discourse: It may be of use to point out some of the most common inaccuracies, that writers are apt to fall into with respect to them, and a few examples of faults, may perhaps be more instructive, than any rules of propriety that can be given. Here therefore shall be added some further examples of inaccuracies in the use of relatives.

The relative placed before the antecedent; Example: 'The bodies, which we daily handle, makes us perceive, that whilst they remain between *them*, they do by an unsurmountable force hinder the approach of our *bands* that press them.' Locke, Essay, B. ii. C. 4, Sect. 1. Here the sense is suspended, and the sentence is unintelligible, till you get to the end of it: there is no antecedent, to which the relative *them* can be referred, but *bodies*; but, 'whilst the bodies remain between the bodies,' makes no sense at all. When you get to *bands*, the difficulty is cleared up, the sense helping out the construction. Yet there still remains an ambiguity in the relatives *they*, *them*, which in number and person, are equally applicable to *bodies* or *bands*; this, though it may not here be the occasion of much obscurity, which is commonly the effect of it, yet is always disagreeable and inelegant; as in the following examples:

'Men

CONJUNCTIONS have sometimes a government of modes. Some conjunctions require the indicative, some the subjunctive mode after them: others have no influence at all upon the mode.

Hypothetical, conditional, concessive, and exceptive conjunctions seem in general to require the subjunctive

‘Men look with an evil eye, upon the good that is in others; and think, that *their* reputation obscures *them*; and that *their* commendable qualities do stand in *their* light, and therefore *they* do what *they* can to cast a cloud over *them*, that the bright shinings of *their* virtues, may not obscure *them*.’ Tillotson, Sermon. I. 42.

‘The Earl of Falmouth and Mr. Coventry, were rivals *who* should have most influence with the Duke, *who* loved the Earl best, but thought the other the wiser man, *who* supported Pen; *who* disoblged all the courtiers, even against the Earl, *who* contemned Pen, as a fellow of no sense.’ Clarendon, Cont. p. 264.

But the following sentence cannot be possibly understood, without a careful recollection of circumstances, through some pages preceding.

‘All which, with the King’s and Queen’s so ample promises to *him* (the Treasurer) so few hours before the conferring the place on another, and the Duke of York’s manner of receiving *him* (the Treasurer) after *he* (the Chancellor) had been shut up with *him*, (the Duke) as *he* (the Treasurer) was informed, might very well excuse *him* (the Treasurer) for thinking *he* (the Chancellor) had some share in the affront *he* (the Treasurer) had undergone.’ Clarendon, Cont. p. 296.

‘Breaking a constitution by the very same errors, *that* so many have been *broke* before.’ Swift, Contests and Dissentions, &c. chap. 5. Here the relative is employed not only to represent the antecedent noun *the errors*, but likewise the preposition *by* prefixed to it. It ought to be, ‘the same errors *by which* so many have been *broken* before.’

Again: ‘—— An undertaking, *which*, although it has failed, (partly, &c. and partly, &c.) is no objection at all, to an enterprize so well concerted, and with such fair probability of success.’ Swift, Conduct of the Allies. That is, ‘Which undertaking, is no objection to an enterprize so well concerted;’ that is, ‘to itself;’ he means, ‘*the failure or miscarriage of which*, is no objection at all to it.’

subjunctive mode after them: as, *if, though, unless, except, whether, or, &c.* but by use they often admit of the indicative; and in some cases with propriety. Examples: "*If thou be the Son of God.*" Matth. iv. 3. "*Though he slay me, yet will I put my trust in him.*" Job, xiii. 15. "*Unless he wash his flesh.*" Lev. xxii. 6. No power, *except it were* given from above." John, xix. 11. "*Whether it were I or they, so we preach.*" 1 Cor. xv. 11. The subjunctive in these instances implies something contingent or doubtful; the indicative would express a more absolute and determinate sense. [3]

That,

[3] The following example may serve to illustrate this observation: '*Though he were* divinely inspired, and spake therefore, as the oracles of God, with supreme authority; *though he were* endued with supernatural powers, and could therefore have confirmed the truth of what he uttered by miracles; yet in compliance with the way in which human nature and reasonable creatures are usually wrought upon, he reasoned.' Atterbury, Sermon IV. 5.

That our Saviour was divinely inspired, and endued with supernatural powers, are positions, that are here taken for granted, as not admitting of the least doubt; they would therefore have been better expressed in the indicative mode; though he *was* divinely inspired; though he *was* endowed with supernatural powers.' The subjunctive is used in like manner in the following example: '*Though he were* a son, yet learned he obedience, by the things which he suffered.' Heb. v. 8. But in a similar passage the indicative is employed to the same purpose, and that much more properly: '*Though he was* rich, yet for your sakes he became poor.' 2 Cor. viii. 9. The proper use then of the subjunctive mode after the conjunction, is in the case of a doubtful supposition or concession; as, '*Though he fall,* he shall not be utterly cast down.' Psal. xxxvii. 24. And much the same may be said of the rest.

The same conjunction governing both the indicative, and the subjunctive mode in the same sentence, and, in the same circumstances,

That, expressing the motive or end, has the subjunctive mode with *may*, *might*, *should*, after it.

Left; and *that* annexed to a command preceding; and *if* with *but* following it; necessarily require the subjunctive mode; Examples: "Let him that standeth, take heed, *lest* he fall." 1 Cor. x. 12. Take heed, *that* thou *speake* not to Jacob." Gen. xxxi. 24. "If he *do but* touch the hills, they shall smoke." Psal. civ. 32. [4]

Other conjunctions, expressing a continuation, an addition, an inference, &c. being of a positive and absolute nature, require the indicative mode; or rather leave the mode to be determined by the other circumstances and conditions of the sentence.

When the qualities of different things are compared; the latter noun is not governed by the conjunction *than*, or *as*, (for a conjunction has no

stances, though either of them separately would be right, seems to be a great impropriety; as,

' *Though* heaven's king
Ride on thy wings, and thou with thy compeers,
Us'd to the yoke, *draw'st* his triumphant wheels
In progress through the road of heav'n star pav'd.'

Milton, P. L. IV. 973.

' *If* there *be* but one body of legislators, it is no better than a tyranny; *if* there *are* only two, there will want a casting voice'.

Addison, Spect. No. 287.

[4] In the following instances, the conjunction *that*, expressed or understood, seems to be improperly accompanied with the subjunctive mode.

' So much she fears for William's life.

' *That* Mary's fate she *dare* not mourn.'

Prior.

' Her eyes in heaven,
Would through the airy region stream so bright,
The birds would sing, and think it *were* not night.'

Shakespear, Romeo and Juliet.

no government of cases,) but agrees with the verb, or is governed by the verb, or the preposition expressed, or understood, As, "Thou art wiser than *I* (am)." "You are not so tall as *I* (am)." "You think him handsomer than (you think) *me*; and love him more than (you love) *me*." In all other instances, if you complete the sentence in like manner, by supplying the part which is understood; the case of the latter noun will be determined thus. "Plato observes, that God geometrizes; and the same thing was observed before by a wiser man than *he*:" that is, than *he was*. "It was well expressed by Plato; but more elegantly by Solomon than *him*:" that is, than *by him*. [5]

But

[5] 'You are a much greater loser than *me* by his death.'

Swift to Pope, Letter 63.

'And though by heav'n's severe decree,

She suffers hourly more than *me*.'

Swift, to Stella.

'We contributed a third more than the Dutch, who were obliged to the same proportion more than *us*.'

Swift, Conduct of the Allies.

'King Charles. and more than *him*, the Duke, and the Popish faction, were at liberty to form new schemes.' Bolingbroke, Dissertation on Parties, Letter 3.

'The drift of all his sermons was, to prepare the Jews for the reception of a prophet, mightier than *him*, and whose shoes he was not worthy to bear.' Atterbury, Sermons, IV. 4.

'A poem, which is good in itself, cannot lose any thing of its real value; though it should appear not to be the work of so eminent an author, as *him*, to whom it was first imputed.' Congreve, Pref. to Homer's Hymn to Venus.

'A stone is heavy, and the sand weighty: but a fool's wrath is heavier than *them* both' Prov xxvii. 3.

'If the king gives us leave, you or I may as lawfully preach, as *them* that do. Hobbes, Hist. of Civil Wars, p. 62.

'The

But the relative *who*, having reference to no verb or preposition understood, but only to its antecedent, when it follows *than*, is always in the objective case; even though the pronoun, if substituted in its place, would be in the nominative: as

“Beelzebub, *than whom*,
Satan except, none higher sat.”

Milton, P. L. ii. 299.

which, if we substitute the pronoun, would be,
“none higher sat, *than he*.”

The conjunction *that* is often omitted and understood: as, “I beg you would come to me:”

See,

‘The sun upon the calmest sea
Appears not half so bright as *thee*.’

Prior.

‘Then finish, dear Chloe, this pastoral war,
And let us like Horace and Lydia agree:

For thou art a girl much brighter than *her*,

As he was a poet sublimer than *me*.’

Ibid.

Phalaris, who was so much older than *her*.’ Bentley, Dissert. on Phalaris, p. 537.

In these passages it ought to be, *I, we, he, they, thou, she*, respectively. Perhaps the following example may admit of a doubt, whether it be properly expressed or not:

‘The lover got a woman of greater fortune, than *her* he had miss’d.’ Addison, Guardian, No. 97. Let us try it by the rule given above; and see, whether some correction will not be necessary, when the parts of the sentence, which are understood, come to be supplied: ‘The lover got a woman of greater fortune, than *she* (*was, whom*) he had missed.’

‘Nor hope to be less miserable

By what I seek, but others to make such

As *I*.’

Milton, P. L. ix. 126.

‘The syntax, says Dr. Bentley, requires, ‘make such as *me*.’ On the contrary, the syntax necessarily requires, ‘make such as *I*.’ for it is not, ‘I hope to make others such, as to make *me*.’ the pronoun is not governed by the verb *make*, but is the nominative case to the verb *am* understood: ‘to make others such as *I am*.’

See, thou do it not :” that is, *that* you would :”
 “ *that* thou do.” [6]

The nominative case following the auxiliary, or the verb itself, sometimes supplies the place of the conjunction *if*, or *though* : as, “ Had he done this, he had escaped :” “ Charm he never so [7] wisely :” that is, “ *if* he had done this ; *though* he charm.”

Some conjunctions have their correspondent conjunctions belonging to them ; so that, in the subsequent member of the sentence, the latter answers to the former : as, *although*—, *yet*, or *nevertheless*, *whether*—, *or* ; *either*—*or* ; *neither*, or *nor*—, *nor*, *as*—, *as* ; expressing a comparison of equality ; “ *as* white *as* snow :” *as*—, *so* ; expressing a comparison sometimes of equality ; “ *as* the stars, *so* shall thy seed be ;” that is, equal in number : but most commonly a comparison in respect of quality . “ and it shall be, *as* with the people, *so* with the priest ; *as* with the servant, *so* with his master :” “ *as* is the good, *so* is the sinner ; *as* the one dieth, *so* dieth the other :” that is, in like manner : *so*—, *as* ; with a verb expressing

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pressing

[6] ‘ But it is reason, the memory of their virtues remain to their posterity.’ Bacon, Essay xiv. In this, and many the like phrases, the conjunction were much better inserted : ‘ *that* the memory,’ &c.

[7] *Never so*—This phrase, says Mr. Johnson, is justly accused of solecism. It should be, *ever so* wisely ; that is, *how* wisely *soever*. ‘ Besides, a slave would not have been admitted into that society, had he had *never such* opportunities.’ Bentley, Dissert. on Phalaris, p. 338.

pressing a comparison of quality; "To see thy glory, *so* as I have seen thee in the sanctuary:" but with a negative and an adjective, a comparison in respect of quantity; as, "Pompey had eminent abilities: but he was neither *so* eloquent and polite a statesman, nor *so* brave and skilful a general; nor was he upon the whole *so* great a man, *as* Cæsar:" *so*——, *that*; expressing a consequence; &c (8).

INTERJECTIONS

[8] I have been the more particular in noting the proper uses of these conjunctions; because they occur very frequently, and, as it was observed before of connective words in general, are of great importance with respect to the clearness and beauty of style. I may add too, because mistakes in the use of them are very common; as it will appear by the following examples.

The distributive conjunction *either* is sometimes improperly used alone, instead of the simple disjunctive *or*: 'Can the fig-tree bear olive berries? *either* a vine, figs?' James, iii. 12. 'Why beholdest thou the mote that is in thy brother's eye? but perceivest not the beam that is in thine own eye? *Either* how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye; when thou thyself beholdest not the beam that is thine own eye?' Luke, vi. 41, 42. See also chap. xv. 8. and Phil. iii. 12.

Neither is sometimes supposed to be included in its correspondent *nor*:

'Simois *nor* Xanthus shall be wanting there.' Dryden.

'That all the application he could make, *nor* the King's own interposition, could prevail with her Majesty.' Clarendon, Hist. vol. III. p. 179. Sometimes to be supplied by a subsequent negative: 'His rule holdeth still, that nature, *nor* the engagement of words, are *not* so forcible as custom.' Bacon, Essay xxxix. 'The King *nor* the Queen were not at all deceived.' Clarendon, vol. II. p. 363. These forms of expression seem both of them equally improper.

► *Or* is sometimes used instead of *nor*, after *neither*: 'This is another use, that, in my opinion, contributes rather to make a man learned than wise, and is *neither* capable of pleasing the understanding, *or* imagination.' Addison, Dial. I. on Medals.

Neither

INTERJECTIONS in English, have no government.

Though

Neither for nor: 'Neither in this world, *neither* in the world to come.' Mat. xii. 32.

So—, *as*, was used by the writers of the last century, to express a consequence, instead of *So*—, *that*: Examples; 'And the third part of the stars was smitten: *so as* (that) the third part of them was darkened.' Rev. viii. 12. 'The relations are *so* uncertain, *as* (that) they require a great deal of examination.' Bacon, Nat. Hist. 'So (*as that*) it is a hard calumny to affirm—.' Temple. 'So *as* (that) his thoughts might be seen.' Bentley, Dissert. on Æsop's Fables, Sect. vi. 'There was something *so* amiable, and yet *so* piercing in his looks, *as* (that it) inspired me at once with love and terror.' Addison, Spect. No. 63. 'This computation being *so* easy and trivial, *as* (that) it is a shame to mention it.' Swift, Conduct of the Allies. 'That the Spaniards were *so* violently affected to the House of Austria, *as* (that) the whole kingdom would revolt.' Ibid. Swift, I believe, is the last of our good writers, who has frequently used this manner of expression: it seems improper, and is deservedly grown obsolete.

As instead of *that*, in another manner; 'If a man have that penetration of judgment, *as* (that) he can discern what things are to be laid open.' Bacon, Essay vi. 'It is the nature of extreme self-lovers, *as* (that) they will set an house on fire, *and* it were but to roast their eggs.' Id. Essay xxiii. 'They would have given him such satisfaction in other particulars, *as* (that) a full and happy peace must have ensued.' Clarendon, Vol. III. p. 214.

'I gain'd a son;

And such a son, *as* all men hail'd me happy.'

Milton, Samf. Ag.

'We should sufficiently weigh the objects of our hope; whether they *be* such, *as* (that) we may reasonably expect from them what they propose in their fruition, and whether they *are* such, as we are pretty sure of attaining.' Addison, Spect. No. 535. 'France was then disposed to conclude a peace upon such conditions, *as* (that) it was not worth the life of a grenadier to refuse them.' Swift, Four last year's of the Queen, B. ii.

As instead of the relative *that*, *who* or *which*: "An it had not been for a civil gentleman, *as* (who) came by—." Sir J. Wittoll, in Congreve's Old Bachelor. 'The Duke had not behaved with that loyalty, *as* (with which) he ought to have done.' Clarendon,

Though they are usually attended with nouns
in

don, Vol. II. p. 460 '—With those thoughts *as* (which) might contribute to their honor' Ibid. p. 565. 'In the order, *as* they lie in his preface.' Middleton, Works, Vol. III. p. 8. It ought to be, either, '*in order*, as they lie;' or, 'in the order *in which* they lie.' 'Securing to yourselves a succession of able and worthy men, *as* (which or who) may adorn this place.' Atterbury, Sermons, IV. 12.

The relative *that* instead of *as*: 'Such sharp replies *that* (as) cost him his life in a few months after' Clarendon, Vol. III. p. 179. And instead of *such*:—'If he was truly *that* (such a) scare crow, *as* he is now commonly painted. But I wish I could do *that* (such) justice to the memory of our Phrygian, (as) to oblige the painters to change their pencil.' Bentley, Dissert. on Æsop's Fables, Sect. x.

The relative *who*—, instead of *as*: 'There was no man, *so* sanguine, *who* did not apprehend some ill consequence from the late change.' Swift, Examiner, No 24. It ought to be, either, '*so* sanguine, *as* not to apprehend—' or, 'There was no man, *how* sanguine *soever*, *who* did not apprehend.'

As improperly omitted: 'Chaucer followed nature every where; but was never *so* bold (as) to go beyond her.' Dryden, Preface to Fables. 'Which no body presumes, or is *so* sanguine (as) to hope.' Swift, Drap. Let. v. 'They are *so* bold (as) to pronounce.' Swift, Tale of a Tub, Sect. vii. 'That the discoursing on politics shall be looked upon as (as) dull as talking on the weather.' Addison, Freeholder, No 38.

The conjunction *but* instead of *than*: 'To trust in Christ is no more *but* to acknowledge him for God.' Hobbes, Human Nature, chap. xi. 11. 'They will concern the female sex only, and import no more *but* that subjection, they should ordinarily be in, to their husbands.' Locke. 'The full moon was no sooner up, and shining in all its brightness, but he privately opened the gate of paradise.' Addison, Guardian, No. 167.

Too—, *that*, improperly used as correspondent conjunctions: 'Whose characters are *too* profligate, *that* the managing of them should be of any consequence.' Swift, Examiner, No. 24. And, *too*—, *than*: 'You that are a step higher than a Philosopher, a divine; yet have *too* much grace and wit *than* to be a bishop.' Pope, to Swift, Letter 80. *So*—*but*: 'If the appointing and apportioning of penalties to crimes be not *so* properly a consideration of justice, *but* rather (as) of prudence in the law-giver.' Tilletson, Sermon I. 35. And to conclude with an example, in which, whatever may be thought of the accuracy of the

in the nominative case, [9] and verbs in the indicative mode; yet the case and mode is not influenced by them, but determined by the nature of the sentence:

L. 2.

the expression, the justness of the observation will be acknowledged; which may serve also as an apology for this and many of the preceding notes: 'No errors are *so* trivial, *but* they deserve to be mended.' Pope to Steele, Letter 9.

[9] 'Ah me!' seems to be a phrase of the same nature with 'Wo is me!' for the resolution of which see above, p. 98. note.

PUNCTUATION.

PUNCTUATION.

PUNCTUATION is the art of marking in writing the several pauses, or rests, between sentences, and the parts of sentences, according to their proper quantity or proportion, as they are expressed in a just and accurate pronunciation.

As the several articulate sounds, the syllables and words, of which sentences consist, are marked by letters; so the rests and pauses, between sentences and their parts, are marked by points.

But, though the several articulate sounds are pretty fully and exactly marked by Letters of known and determinate power; yet the several pauses, which are used in a just pronunciation of discourse, are very imperfectly expressed by points.

For the different degrees of connexion between the several parts of sentences, and the different causes in a just pronunciation, which express those degrees of connection according to their proper value, admit of great variety; but the whole number of points, which we have to express this variety, amounts only to four.

Hence it is, that we are under a necessity of expressing pauses of the same quantity, on different occasions, by different points; and more frequently, of expressing pauses of different quantity by the same points.

So that the doctrine of punctuation must needs be very imperfect: few precise rules can be given,
which

which will hold without exception in all cases; but much must be left to the judgment and taste of the writer.

On the other hand, if a greater number of marks were invented to express all the possible different pauses of pronunciation; the doctrine of them would be very perplexed and difficult, and the use of them, would rather embarrass than assist the reader.

It remains therefore, that we be content with the rules of punctuation, laid down with as much exactness, as the nature of the subject will admit: such as may serve for a general direction, to be accommodated to different occasions; and to be supplied, where deficient, by the writer's judgment.

The several degrees of connection between sentences, and between their principal constructive parts, rhetoricians have considered under the following distinctions, as the most obvious and remarkable: the Period, Colon, Semicolon, and Comma.

The period is the whole sentence complete in itself, wanting nothing to make a full and perfect sense, and not connected in construction with a subsequent sentence.

The colon or member, is a chief constructive part, or greater division of a sentence.

The semicolon or half member, is a less constructive part or subdivision, of a sentence or member.

A sentence or member is again subdivided into commas or segments; which are the least constructive sense of a sentence or member, in this way of considering it; for the next subdivision would be the resolution of it into phrases and words.

The grammarians have followed this division of the rhetoricians, and have appropriated to each of these distinctions its mark, or point; which takes its name from the part of the sentence, which it is employed to distinguish; as follows:

The Period	}	is thus marked	{
The Colon			
The Semicolon			
The Comma			

The proportional quantity or time of the points, with respect to one another, is determined by the following general rule: The Period is a pause in quantity or duration double of the colon; the colon is double of the semicolon; and the semicolon is double of the comma. So that they are in the same proportion to one another, as the semibreve, the minim, and the crotchet, and the quaver, in music. The precise quantity, or duration, of each pause or note cannot be defined; for that varies with the time; and both in discourse and music, the same composition may be rehearsed in a quicker or a slower time: but in music the proportion between the notes remains ever the same; and in discourse, if the doctrine of punctuation

tuation were exact, the proportion between the pauses would be ever invariable.

The points being then designed to express the pauses, which depend on the different degrees of connection between sentences, and between their principal constructive parts; in order to understand the meaning of the points, and to know how to apply them properly, we must consider the nature of the sentence, as divided into its principal constructive parts; and the degrees of connection between those parts, upon which such division of it depends.

To begin with the least of these principal constructive parts, the Comma. In order the more clearly to determine the proper application of the point which marks it, we must distinguish between an imperfect phrase, a simple sentence, and a compounded sentence.

An imperfect phrase contains no assertion, or does not amount to a proposition or sentence.

A simple sentence has but one subject, and one finite verb.

A compounded sentence has more than one subject, or one finite verb, either expressed or understood; or it consists of two or more simple sentences connected together.

In a sentence, the subject and the verb may be each of them accompanied with several adjuncts; as the object, the end, the circumstances of time, place, and manner, and the like: and this, either
immediately

immediately or mediately ; that is, by being connected with something which is connected with some other ; and so on.

If the several adjuncts affect the subject or the verb in a different manner, they are only so many imperfect phrases ; and the sentence is simple.

A simple sentence admits of no point by which it may be divided, or distinguished into parts.

If the several adjuncts affect the subject or verb in the same manner, they may be resolved into so many simple sentences ; the sentence then becomes compounded, and it must be divided into its parts by points.

For if there are several subjects belonging in the same manner to one verb, or several verbs belonging in the same manner to one subject, the subjects and verbs, are still to be accounted equal in number : for every verb must have its subject and every subject its verb ; and every one of the subjects or verbs, should or may have its point of distinction.

EXAMPLES.

“ The passion for praise produces excellent effects in women of sense.” Addison, Spect. No. 73. In this sentence *passion* is the subject, and *produces* the verb : each of which is accompanied and connected with its adjuncts. The subject is not passion in general, but a particular passion determined by its adjunct of specification, as we may call it, the passion *for praise*. So likewise the verb is immediately connected with its object,

excellent

excellent effects; and mediately, that is, by the intervention of the word *effects*, with *women*, the subject in which these effects are produced; which again is connected with its adjunct of specification; for it is not meant of women in general, but of women *of sense* only. Lastly, it is to be observed, that the verb is connected with each of these several adjuncts in a different manner: namely, with *effects*, as the object; with *women*, as the subject of them; with *sense*, as the quality or characteristic of those women. The adjuncts therefore are only so many imperfect phrases; the sentence is a simple sentence, and admits of no point, by which it may be distinguished into parts.

“ The passion for praise, which is so very vehement in the fair sex, produces excellent effects in women of sense.” Here a new verb is introduced, accompanied with adjuncts of its own; and the subject is repeated by the relative pronoun *which*. It now becomes a compounded sentence, made up of two simple sentences, one of which is inserted in the middle of the other; it must therefore be distinguished into its component parts by a point placed on each side of the additional sentence.

“ How many instances have we [in the fair sex] of chastity, fidelity, devotion? How many ladies distinguish themselves by the education of their children, care of their family, and love of
their

their husbands: which are the great qualities and achievements of womankind: as the making of war, the carrying on of traffic, the administration of justice, are those by which men grow famous, and get themselves a name.

Ibid.

In the first of these two sentences, the adjuncts *chastity*, *fidelity*, *devotion*, are connected with the verb by the word *instances* in the same manner, and in effect make so many distinct sentences: "How many instances have we of chastity? How many instances have we of fidelity? How many instances have we of devotion?" They must therefore be separated from one another by a point. The same may be said of the adjuncts, "education of their children, &c." in the former part of the next sentence: as likewise of the several subjects, "the making of war, &c." in the latter part, which have in effect each their verb; for each of these "is an achievement by which men grow famous."

As sentences themselves are divided into simple and compounded, so the members of sentences may be divided likewise into simple and compounded members: for whole sentences, whether simple or compounded, may become members of other sentences, by means of some additional connection.

Simple members of sentences closely connected together in one compounded member or sentence,

are

are distinguished or separated by a comma, as in the foregoing examples.

So likewise, the case absolute ; nouns in opposition, when consisting of many terms ; the participle with something depending on it ; are to be distinguished by the comma, for they may be resolved into simple members.

When an address is made to a person, the noun, answering to the vocative case in Latin, is distinguished by a comma.

EXAMPLES.

“ This said, he form'd thee, Adam; thee,
O man,
Dust of the ground.”

“ Now morn, her rosy steps in th' eastern clime,
Advancing, sow'd the earth with orient pearl.”

Milton.

Two nouns, or two adjectives, connected by a single copulative or disjunctive, are not separated by a point : but when there are more than two, or where the conjunction is understood, they must be distinguished by a comma.

Simple members connected by relatives, and comparatives, are for the most part distinguished by a comma, but when the members are short, in comparative sentences ; and when two members are closely connected by a relative restraining the general notion of the antecedent to a particular sense ; the pause becomes almost insensible, and the comma is better omitted.

EXAMPLES.

“ Raptures, transports, and extasies, are the rewards which they confer : sighs and tears, prayers and broken hearts, are the offerings which are paid to them.” Addison, *Ibid.*

“ Gods partial, changeful, passionate, unjust ; Whose attributes were rage, revenge, or lust.” Pope.

“ What is sweeter than honey ? and what is stronger than a lion ?

A circumstance of importance, though no more than an imperfect phrase, may be set off with a comma on each side, to give it greater force and distinction.

EXAMPLE.

“ The principal may be defective or faulty : but the consequences it produces are so good, that, for the benefit of mankind, it ought not to be extinguished.” Addison, *Ibid.*

A member of a sentence, whether simple or compounded, that requires a greater pause than a comma, yet does not of itself make a complete sentence, but is followed by something closely depending on it, may be distinguished by a semicolon.

EXAMPLE.

“ But as this passion for admiration, when it works according to reason, improves the beautiful part of our species in every thing that is laudable ; so nothing is more destructive to them, when it is governed by vanity and folly.” Addison, *Ibid.*

Here

Here the whole sentence is divided into two parts by the semicolon; each of which parts is a compounded member, divided into its simple members by the comma.

A member of a sentence, whether simple or compounded, which of itself would make a complete sentence, and so requires a greater pause than a semicolon, yet is followed by an additional part, making a more full and perfect sense, may be distinguished by a colon.

EXAMPLE.

“ Were all books reduced to their quintessence many a bulky author would make his appearance in a penny paper: there would be scarce any such thing in nature as a folio: the works of an age would be contained on a few shelves: not to mention millions of volumes, that would be utterly annihilated.” Addison, Spect. No. 124.

Here the whole sentence is divided into four parts by colons: the first and last of which are compounded members, each divided by a comma; the second and third are simple members.

When a semicolon has preceded, and a greater pause is still necessary, a colon may be employed, though the sentence be incomplete.

The colon is also commonly used, when an example, or a speech is introduced.

When a sentence is so far perfectly finished as not to be connected in construction with the following sentence, it is marked with a period.

In all cases, the proportion of the several points in respect to one another, is rather to be regarded, than their supposed precise quantity, or proper office, when taken separately.

Beside the points, which mark the pauses in discourse, there are others which denote a different modulation of the voice in correspondence with the sense. These are

The interrogation point,	} thus {	?
The exclamation point,		!
The parenthesis,		()

The interrogation and exclamation points are sufficiently explained by their names: they are indeterminate as to their quantity or time, and may be equivalent in that respect to a semicolon, a colon or a period, as the sense requires. They mark an elevation of the voice.

The parenthesis incloses in the body of a sentence a member inserted into it, which is neither necessary to the sense, nor at all affects the construction. It makes a moderate depression of the voice, with a pause greater than a comma.

A P R A X I S ;

Or, Example of Grammatical Resolution.

1. **I**N the fifteenth year of the reign of Tiberius Cæſar, Pontius Pilate being governor of Judea, the word of God came unto John, the ſon of Zacharias, in the wilderneſs.

2. And he came into all the country about Jordan, preaching the Baptiſm of repentance for the remiſſion of ſins.

3. And the ſame John had his raiment of camel's hair, and a leathern girdle about his loins ; and his meat was locuſts and wild honey.

4. Then ſaid he to the multitude, that came forth to be baptized of him : O generation of vipers, who hath warned you to flee from the wrath to come ? Bring forth therefore fruits meet for repentance.

5. And as all men muſed in their hearts of John, whether he were the Chriſt, or not ; John answered, ſaying unto them all : I indeed baptize you with water ; but one mightier than I cometh, the latchet of whoſe ſhoes I am not worthy to unlooſe : he ſhall baptize you with the Holy Ghoſt and with fire.

6. Now when all the people were baptized, it came to paſs, that, Jeſus alſo being baptized and praying, the heaven was opened, and the Holy Ghoſt deſcended in a bodily ſhape, like a dove,

upon him ; and lo ! a voice from heaven saying : ' This is my beloved son, in whom I am well pleased.

1. *In* is a preposition ; *the*, the definite article ; *fifteenth*, an adjective ; *year*, a substantive, or noun, in the objective case, governed by the preposition *in* ; *of*, a preposition ; *the reign*, a substantive, objective case, governed by the preposition *of* ; *of Tiberius Caesar*, both substantives, proper names, government and case as before ; *Pontius Pilate*, proper names ; *being*, the present participle of the verb neuter *to be* ; *governor*, a substantive ; *of Judea*, a proper name, government and case as before : *Pontius Pilate being governor*, is the case absolute ; that is, the nominative case with a participle without a verb following and agreeing with it ; the meaning is the same as, *when Pilate was governor* : *the word*, a substantive ; *of God*, a substantive ; *came*, a verb neuter, indicative mode, past time, third person singular number, agreeing with the nominative case *word* ; *unto* a preposition ; *John*, a proper name ; *the son*, a substantive, put in apposition to John ; that is, in the same case, governed by the same preposition *unto* ; *of Zacharias*, a proper name ; *in*, a preposition ; *the wilderness*, a substantive, government and case as before.

2. *And*, a conjunction copulative ; *he*, a pronoun, third person singular, masculine gender, nominative case, standing for *John came*, as before
into,

into, a preposition ; *all*, an adjective ; *the country*, a substantive ; *about*, a preposition ; *Jordan*, a proper name ; *preaching*, the present participle of the verb active *to preach*, joined like an adjective to the pronoun *he* ; *the baptism*, a substantive in the objective case, following the verb active *preaching*, and governed by it : *of repentance*, a subst. government and case as before ; *for*, a prep. *the remission of sins*, substantives, the latter in the plural number, government and case as before.

3. *And*, (b. that is, *as before*) *the same*, an adjective ; *John* (b) *had*, a verb active, indicative mode, past time, third person singular, agreeing with the nominative case *John* ; *his*, a pronoun, third person singular, possessive case ; *raiment*, a substantive in the objective case, following the verb active *had*, and governed by it ; *of camel's*, a substantive, possessive case ; *hair*, substantive, objective case, governed by the preposition *of*, the same as, *of the hair of a camel* ; *and*, (b) *a* the indefinite article ; *leathern*, an adj. *girdle*, a subst. *about* (b) *his* (b) *loins*, subst. plural number ; *and his*, (b) *meat*, subst. *was*, indicative mode, past time, third person singular of the verb neuter *to be* *locusts*, subst. plural number, nominative case after the verb *was* ; *and*, (b) *wild*, adjective ; *honey*, subst.

4. *Then*, an adverb ; *said*, a verb active, past time, third person singular, agreeing with the nominative case *he*, (b.) *to*, a prep. *the multitude*, subst.

subst. objective case, governed by the prep. *to*; *that*, a relative pronoun; its antecedent is *the multitude*; *came*, (b.) *forth*, an adverb; *to*, a prep. and before a verb, the sign of the infinitive mode, *be baptized*, a verb passive, made of the participle passive of the verb *to baptize*, and the auxiliary verb *to be*, in the infinitive mode; *of him*, pronoun, third person singular, standing for *John* in the objective case governed by the preposition *of*; *O*, an interjection; *generation*, substantive, nominative case; *of vipers* subst. plural number; *who*, an interrogative pronoun: *hath warned*, a verb active, present perfect time, made of the perfect participle *warned*, and the auxiliary verb *hath*, third person singular, agreeing with the nominative case; *who, you*, pronoun second person plural, objective case, following the verb active *warned*, and governed by it; *to flee*, verb neuter, infinitive mode; *from*, a prep. *the wrath*, sub. objective case, governed by the prep. *from*; *to come*, verb neuter, infinitive mode; *bring*, verb active, imperative mode, second person plural, agreeing with the nominative case *ye* understood; as if it were, *bring ye*: *forth* an adverb; *therefore*, a conjunction; *fruits*, a subst. plural, objective case, following the verb active *bring*, and governed by it; *meet* an adjective, joined to *fruits*, but placed after it, because it has something depending on it; *for repentance*, a subst. governed by a preposition, as before.

5. *And*, (b.) *as*, a conjunction; *all*, (b.) *men*, subst. plural number; *mused*, a verb neuter, past time, third person plural, agreeing with the nominative case *men*; *in*, (b.) *their*, a pronominal adjective, from the pronoun *they*; *hearts*, subst. plural number, objective case governed by the prep. *in*; *of John*, (b.) *whether*, a conjunction; *he*, (b.) *were*, subjunctive mode, governed by the conjunction *whether*, past time, third person sing. of the verb *to be*, agreeing with the nominative case *he*; *the Christ*, subst. nominative case after the verb *were*; *or*, a disjunctive conjunction, corresponding to the preceding conjunction *whether*; *not*, an adverb; *John*, (b.) *answered*, a verb neuter, indicative mode, past time, third person, sing. agreeing with the nominative case *John*; *saying*, present participle of the verb active *to say*, joined to the substantive *John*; *unto*, (b.) *them*, a pronoun, third person plural, objective case, governed by the preposition *unto*; *all*, (b.) *I*, pronoun, first person singular; *indeed*, an adverb, *baptize*, a verb active, indicative mode, present time, first person singular, agreeing with the nominative case *I*; *you*, pronoun, second person plural, objective case, following the verb active *baptize*, and governed by it; *with*, a prep. *water*, subst. *but* a disjunctive conjunction; *one*, a pronoun, standing for some person not mentioned by name; *mightier*, an adjective in the comparative degree, from the positive *mighty*; *than*,

a conjunction, used after a comparative word; *I*, (b.) the verb *am* being understood; that is, *than I am*; *cometh*, a verb neuter, indicative mode, present time, third person sing. agreeing with the nominative case *one*; *the latchet*, subst. of, (b.) *whose*, pronoun relative, *one* being the antecedent to it, in the possessive case; *shoes*, subst. plural; *I*, (b.) *am*, indicative mode, present time, first person sing. of the verb *to be*, agreeing with the nominative case, *I*; *not*, (b.) *worthy*, an adjective; *to unloose*, a verb active, in the infinitive mode, governing the substantive *latchet*, in the objective case; *he*, (b.) *shall baptize*, a verb active, indicative mode, future time, made by the auxiliary *shall*, third person sing. agreeing with the nominative case *he*; *you*, (b.) *with the*, (b.) *Holy*, an adjective; *Ghost*, a subst. and *with*, (b.) *fire*, a substantive; this and the former both in the objective case governed by the prep. *with*.

6. *Now*, an adverb; *when*, a conjunction; *all*, (b.) *the people*, a subst. *were baptized*, a verb passive, made of the auxiliary verb *to be* joined with the participle passive of the verb *to baptize*, indicative mode, past time, third person plural, agreeing with the nominative case singular *people*, being a noun of multitude, *it*, pronoun, third person singular, neuter gender, nominative case; *came*, (b.) *to pass*, verb neuter, infinitive mode; *that*, a conjunction; *Jesus*, a proper name; *also*, an adverb; *being*, present participle of the verb *to be*;

be; *baptized*, participle passive of the verb *to baptize*; *and*, (b.) *praying*, present participle of the verb neuter *to pray*; *Jesus being baptized and praying* is the case absolute, as before; *the heaven*, substantive; *was opened*, verb passive, indicative mode, past time, third personal singular, agreeing with the nominative case *heaven*, the auxiliary verb *to be*, being joined to the participle passive, as before; *and the Holy Ghost*, (b.) *descended*, verb neuter, indicative mode, past time, third person singular, agreeing with the nominative case *Ghost*; *in a*, (b.) *bodily*, an adjective; *shape*, a substantive; *like*, an adjective; *a dove*, a substantive, objective case, the preposition *to* being understood, that is, *like to a dove*; *upon*, preposition; *him*, pronoun, third person singular, objective case governed by the preposition *upon*; *and*, (b.) *lo*, an interjection; *a voice*, substantive, nominative case, *there was*, being understood; that is, *there was a voice*: *from*, preposition; *Heaven*, substantive, objective case; (b.) *saying*, (b.) *this*, a pronominal adjective, *person* being understood; *is*, indicative mode, present time, of the verb *to be*, third person singular, agreeing with the nominative case *this*; *my*, a pronominal adjective: *beloved*, an adjective; *Son*, a substantive, nominative case after the verb *is*; *in*, (b.) *whom*, pronoun relative, objective case governed by the preposition *in*, the substantive *Son* being its antecedent; *I am*, (b.) *well*, an adverb; *pleased*, the passive participle
of

of the verb *to please*, making with the auxiliary verb *am* a passive verb, in the indicative mode, present time, first person singular, agreeing with the nominative case *I*.



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